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What Is A Christian College?

I

INTRODUCTION

Forty-six church-related colleges and universities engaged in self-study during the academic year 1950-51, as the initial step in a research project, *What Is a Christian College?*. The institutions, listed below, were Protestant and Roman Catholic, large and small, men's and women's and coeducational, "wealthy" and "poor", and were located in the various regions of the United States.

Each institution (to be referred to as colleges in this report, for simplicity's sake) made use of a study guide, prepared by the research committee of the Commission on Christian Higher Education of the Association of American Colleges, under whose guidance the project was developed. Most of the institutions prepared two progress reports during the course of the year, the same being circulated to all participants.

At Berea College, Berea, Kentucky, the faculty chairmen of the study projects of most of the participating colleges met from August 27th to the 31st, to study the progress reports and consolidate them into a general report, incorporating in-so-far as possible the judgments of the forty-six colleges.

This statement is an edited report of that workshop. It is not a definite statement on *What Is a Christian College*. It is a progress report only. Style of writing has not been a consideration in the editing of this progress report. Consequently, there is to be found variety instead of unity in the various sections of the report. Most of the forty-six colleges are continuing this study during the current academic year. Further, the other church-related colleges of Ameri-

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ca are being asked to participate in the study. It is hoped that when they have done so a truly definite report may be made.

During this past year this study was financed by the Association of American Colleges and by the Lilly Endowment, Inc. The extension of the study during the current and forthcoming years is made possible by the continued generosity of the Lilly Endowment.

The headings of this report correspond to the organization of the study guide. The guide will be modified, in the light of this past year's experience, for the use of the colleges that will be participating from this point on. The Research Committee will also be expanded in anticipation of the extension of the study. Any inquiries, suggestions or criticisms resulting from this report, or requests for additional reprints at fifty cents each, will be gratefully received by the committee, and should be addressed to:

Dr. Raymond F. McLain, Project Director

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New York 10, New York

Participating Institutions

<i>College</i>	<i>Address</i>	<i>Faculty Representative</i>
American University	Washington 16, D. C.	
Augustana College	Rock Island, Ill.	Kenneth Andeen
Aurora College	Aurora, Ill.	Moses C. Crouse
Baker University	Baldwin, Kansas	George M. Schreyer
Bennett College	Greensboro, N. C.	Clinton Armstrong
Bethany College	Bethany, W. Va.	J.S.V. Allen
Boston University	Boston 15, Mass.	
Catawba College	Salisbury, N. C.	Donald C. Dearborn
Cedar Crest College	Allentown, Pa.	Walter E. Wiest
Centre College	Danville, Ky	Jameson M. Jones
Cornell College	Mount Vernon, Iowa	Frank G. Brooks
DePauw University	Greencastle, Ind.	Lawrence Riggs
Drury College	Springfield, Mo.	
Elizabethtown College	Elizabethtown, Pa.	Robert F. Eshleman
Emory University	Emory University, Ga.	Sam L. Laird

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<i>College</i>	<i>Address</i>	<i>Faculty Representative</i>
Furman University	Greenville, S. C.	
Guilford College	Guilford College, N.C.	Hiram H. Hiltz
Hampden-Sydney College	Hampden-Sydney, Va.	
Hastings College	Hastings, Neb.	Charles F. McRae
Hendrix College	Conway, Arkansas	Archie H. Jones
Hood College	Frederick, Md.	W.R. Barnhart
Hope College	Holland, Michigan	John W. Hollenbach
Jamestown College	Jamestown, N. D.	J.P. von Grueningen
Keuka College	Keuka Park, N. Y.	
Lewis and Clarke College	Portland, Oregon	
Macalester College	St. Paul, Minnesota	Donald Warner
Maryville College	Maryville, Tenn.	Horace E. Orr
Meredith College	Raleigh, N. C.	
Monmouth College	Monmouth, Ill.	H.J. Ralston
Morehouse College	Atlanta, Georgia	L.M. Tobin
Otterbein College	Westerville, Ohio	J.S. Engle
Queens College	Charlotte, N. C.	Miss Summers
		Tarlton
Roanoke College	Salem, Virginia	
St. John's University	Brooklyn, N. Y.	Philip E. Dion
St. Mary's University	San Antonio, Texas	Leon B. Pousson
St. Olaf College	Northfield, Mass.	W.T. Deininger
Stetson University	DeLand, Florida	W. Hugh McEniry, Jr.
Talladega College	Talledega, Alabama	John R. Bross
Texas Christian University	Fort Worth, Texas	
Transylvania College	Lexington, Ky.	Jack M. Ervin
University of Detroit	Detroit, Michigan	
University of Redlands	Redlands, California	Clarence Downing

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<i>College</i>	<i>Address</i>	<i>Faculty Representative</i>
University of the South	Sewanee, Tennessee	Boylston Green
West Virginia Wesleyan	Buckhannon, W. Va.	Miss Nellie Wilson
Westminster College	New Wilmington, Pa.	

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II : SOME REASONS FOR THE STUDY

SOME REASONS FOR THE STUDY

The American system of education, culminating in its hundreds of colleges and universities, is unique in the educational world. Nowhere in history or in the contemporary scene is education from the elementary through the university levels available to so large a portion of the population. Nowhere is the educational program so broad and inclusive. Nowhere have the church and government assumed so much responsibility for the education of the general citizenry. Nowhere is so much expected from the school room.

This situation is not an accident. It stems from and is sustained by the unique character of America. In spite of present fears and tendencies to cynicism, in this country and abroad, America is the predominant promise of a struggling world. In spite of shortsighted inroads upon our natural resources, this is still a land of milk and honey. In spite of the social disciplines and restraints necessary to modern living, this is still the land, and a sweet land it is, of liberty. In spite of abuses and moral blind spots, this is still a democracy in which inventiveness, flexibility and courage sustain an idealism that will not let us fall into despair. The winds of freedom are still blowing and they carry the hopes of all the peoples who believe that life is more than a means to the ends of a mocking demagoguery.

But, as America is touched with these qualities of greatness, it is threatened by concomitant weaknesses. The vastness of this land encourages a provincialism that is heightened in its danger by the fact that world-mindedness is required if man is to live beyond this century in civilized societies. The variety of this land, exploited by our curiosity and creativeness, leads almost inevitably through specialization to atomism, at the very time when unity is required for strength. The multitude of opportunities, in fact, the infinite demands that bombard any sensitive soul, force a superficiality upon us that is accepted while it is deplored.

Such circumstances as these, prevailing in a fast-moving, revolutionary world context, make materialism easy and secularism

natural. Having no time to think through the temporary to the eternal, we make time itself a god and look upon speed as value. Almost overcome by our bigness and lost in our incoherence, we substitute size and costliness for quality and bow the knee to mammon. Finding it difficult to pierce the iron curtain of dictator countries (and equally difficult to pierce the velvet curtain of opulence of our own country) with our sympathy and understanding, our thoughts turn inward and our private comforts and concerns separate us from the God of Love who would have us give and not get. Deifying our accumulations, we protect them with physical power or its threat. Our glory consumes our strength and the glory of God is ignored and unconfessed.

Such are the gales that blow with the winds of freedom, and the colleges are not untouched. They, like the people who compose them, are caught in the paradoxes and confusions of our day. For example, while the United Nations structure demands leaders that are at home in the world at large, our institutions are not prepared to produce such leaders. The crust of custom is so thick on the curricular pie, and the slavery to the accustomed pattern of college life is so unquestioned that it seems impossible to think in fresh terms and prepare a person for leadership in the modern world. Further, what organization of our day is so divided as a university? The university has its colleges, the colleges have their schools, the schools their divisions, the divisions their departments, the departments their courses of study, and the courses their classes and the classes their sections. This in itself is not harmful, but when each unit has its prerogatives, when each has its vested interests, when each has its specialists, and when there is no over-arching dedication to a common cause, the result is atomism. While there is a place for pluralism, lack of integration has come close to destroying the educational system of America.

Many of the things the institutions do, in fact, add to the evils that they would avoid. Where is the college that is not trying to be larger, and how is it looked upon by its neighbor institutions? There is almost something "unamerican" about a disinclination to grow beyond resources. What of over-expensive buildings, many

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of them dedicated to the peripheral matters of athletics and social life, the one no longer a sport and the other seldom social? What college does not rely upon competitive procedures at the same time it is vexed with them, in enrollments, in advancement, and in academic motivation as well as in student activities of an athletic or artistic nature? Competition, which doubtless "has its place", is doubtless out of place between unequals in the academic process, between departments within the college, between colleges wthin the university, and between institutions.

There are many unfortunate results of this current academic confusion. Perhaps the chief among them is the increasing loss of the person, who counts for less and less while the institution counts for more and more. With the removal of the personal, humane values from the center of concern, other values take their place. One of these is a kind of institutional pride which is bordering on idolatry. An instituton often reveals this pride in its consciousness of its social position among other schools, in its reverence for its own history if it be an old institution, and in its fresh uninhibited outlook if it be new; in its undefeated athletic teams, or its superior choral groups, or in the number of men of public prominence (and accumulated wealth) whch it has "produced". There is a legitimate institutional pride, of course, that is based upon quality and continuity of performance, resulting in the preparation of able, dedicated persons.

When institutional pride has no such legitimate base, the college tends to exploit the student, whether in athletics, in an overcrowded laboratory, or in an impersonalized environment, and uses him for its own ends. It thus feeds upon itself. The more successful the institution becomes with respect to such materialistic, secondary values, the greater is the violation of the individual.

What of the Christian college in this educational milieu? Is it significantly different from the tax-supported institutions and from the schools that acknowledge no Christian commitment? Does it have a particular role to play in contemporary educational life? How can such schools best meet their responsibilities in this disturbed time, and in so doing, extend the Christian influence, How

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can the Christian colleges, once more, find the individual, clarify that individual's relation to God and to his fellowmen, and prepare him to carry the joyous burden of the Son of God in this time and place?

Such questions are the genesis of this study of the nature and role of the Christian college. It should be said, at once, that the tax-supported and non-church-related colleges are not alone in finding themselves caught up in the prevailing impersonal, materialistic and secular context. Many or all the same circumstances exist, to a greater or smaller degree, on most if not all of the campuses of the Christian colleges. At this mid-point in the Twentieth Century, the Christian college, along with the other institutions of higher learning, stands at the point of greatness, and at the same time is threatened with destruction.

As this collegiate self-examination is undertaken, it is the hope that each participating institution will be encouraged toward its greatest potential service, and that, together, the Christian colleges of America may better define their nature, functions, responsibilities, and opportunities.

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III

THE AREAS OF INVESTIGATION

A—THE NATURE OF THE CHRISTIAN EXPERIENCE

A fundamental consideration for any Christian enterprise is the definition of the word Christian. Different churches came into existence because men conceived this definition in various ways. When these churches join in a common statement about Christian colleges, it is not to be expected that they erase all their points of disagreement. Rather, they will seek to discover agreements, and these they will find at the level of the essentials, primarily. Upon them can be based valid descriptions of the functions of the diverse units in a Christian college.

A college, or an individual, becomes progressively and distinctively Christian as confidence is rested in the transforming love of God as manifested in Jesus Christ. Consequent on this Christian faith is the steady insistence that the spiritual and moral be valued above the material, that personal integrity and human brotherhood are of prime significance, and that a community of individuals thus convinced constitutes a truly free society. Humility before God and trust in His love and mercy as promised through Christ, together with a recognition of His infinite power and righteousness are commonly agreed upon by Christians as essential.

In the acceptance of Christ, a man also accepts the Fatherhood of God, and a community sense is created, because it follows then that all Christians are brothers. This relationship should make Christians keenly sensitive to the brotherhood of all men. The detailed conduct of the Christian life cannot be particularized, because there are interpretations necessarily individual, and because such a life is never static and therefore not subject to static definition. However, all followers of Christ can agree that among his guiding principles are these: "Thou shalt love the Lord with all thy heart . . . Thou shalt love thy neighbor as thyself. . . Love one another as I have loved you. . . Know the truth, and the truth shall make you free—if you are my disciples.

It can be truly said that the Western World has been built on

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an incomplete and insufficient understanding of and devotion to these principles. Yet it has been a civilization distinct in many recognizable ways from all others because of these fundamental acceptances. A Christian college is marked in the same manner, and is separated from other institutions of higher learning only by its faith in these guides and by its excellence in following them. It is the Christian's ultimate educational philosophy that the search for and transmission of truth are processes most effectively carried on within the framework of a dynamic religious conviction.

B—THE ADMINISTRATION

The organization and administration of a Christian college is analogous to that of a Christian family. Each member is privileged to perform his function, and obligated to support every other member in his responsibility. Mutual affection and a common acknowledgment of the supremacy of God are the guiding principles. The Board of Trustees, the Administrative Officers and Staff, the Faculty, and the Student Body should be knit into an organic unity that will provide for the spiritual and intellectual growth of all, and that will respect the integrity of each group in the execution of its duties. Authority should never degenerate into authoritarianism; followership must not be debased into irresponsibility. The Faculty and the Student Body are discussed in other sections of this joint report; the Board of Trustees and the Administration will be considered here.

The program of the Christian college can be most effective when the Board helps to define its aims and values, clearly understands them, and wholeheartedly supports them. At this level of administrative authority, the Christian purposes of the institution receive their initial impetus; weakness in the Board, for whatever reason, must adversely effect all the college's activities.

The fundamental assumptions of any Christian college will be based on the understandings, agreements, and interpretations of the founding and sustaining church, but there may be discovered and analyzed several functions of the Board that are universal. The Board must oversee the operation of the college within its

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legal charter and within whatever constitution is provided; it must select administrative officers; it must provide financial support and guidance; and it must furnish spiritual leadership and moral undergirding to the whole institution.

The legal charter of a college together with its constitution forms the basic law for operation. Provisions in either that are not consonant with institutional integrity should be constant concerns until revised. While neither instrument is apt to be invoked in minor crises, a fault in either could be calamitous in time of serious stress. It is the duty of the Board to be certain that these two documents outline clearly the aims of the college, and the responsibility and privileges of each member of the Christian college community.

Among the primary considerations, such as location, basic financing, campus planning, and provision for liaison with church and alumni, will come the question of the desirable size for the college. Of course, no arbitrary decision could be reached with propriety. The nature of the school, its purposes and program, its resources and the plan for utilizing them—these and other factors must enter the final determination for an institution. However, a few generalizations appear valid. Surely a college is too large if the student cannot be recognized as an individual, and if the total resources of the school cannot be employed to meet his needs. Similarly, if because of the size there can be no "feeling of family" involving students, faculty, and administration, the college is too large. If responsible, disciplined participation in the common educational effort is not possible for every member of the "family group", because of sheer weight of numbers, the college is certainly too large. Finally, if the resources of the school are too limited to challenge students and to direct them to their maximum potential growth, the college is too large, regardless of the number of students.

The Board should be active in the provision of funds adequate for a high level of educational efficiency. However, it should be kept steadily in mind that the acceptance of money that involves the surrender of Christian principles, or that hinders or prevents the achievement of Christian goals, cannot contribute to the ultimate good of the college. Gifts with strings may not be gifts at all; they

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may be the purchase price paid for control. The Board should accept more than the responsibility of support; it should also recognize its Christian stewardship which demands that resources be used and aid accepted only as the entire process may be dedicated to Christian service.

Aside from its executive and financial duties, the Board should accept its membership in the college community, and should enjoy as much as possible the opportunities for Christian fellowship with administrative officers, faculty, and students. It should join with them in creating a fortress of Christian freedom in which the educational endeavor will thrive, and it should resist with them any pressure which militates against the fulfillment of the school's purposes.

One of the most important duties of the Board is the selection of the Administrators, who will lead in achieving the purposes of the college. Administrative officers nominate the faculty for election by the Board, take the lead in policy making, and evaluate and bear the major portion of the task of interpreting the institution to the public. Other functions of the administrative staff are budget planning, supervision of teaching staff, provision for free exchange of ideas through the organization, resolution of the inevitable tensions in the structure, extension of services to the wider community of the college, and guidance in the extra-curricular program. This listing does not pretend to exhaust the opportunities of Christian college officers, but offers these few as being important. Obviously, these are the responsibilities of any administrator. It is the peculiar privilege of the Christian officer—and his first duty—to express in his policies, in specific statements, and in his manner of life, a genuine Christian commitment. As he is successful in Christian living, the school will begin to take on the distinctive character it must have.

Faculty members are no less important than Board members and officers. They can exemplify Christian living and faith most directly for the students. It is the administrator's job to select scholarly faculty who will help to establish and intensify Christian values in college life. Further, the administration should work with

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the faculty, new or old, so that all may keep the objectives of the institution clearly in mind. Conferences, Faculty workshops and general informal discussion groups can be helpful. Supervision of teaching and counseling should reflect the same steady attention to Christian values.

A few of the most important policy matters concern the salary scale, tenure, retirement, public relations and academic freedom. The decisions of the college about them—made after consultation with all groups concerned—should be clearly stated, and consistently and honestly followed. Christian ethics require at least the highest professional ethics in these matters.

The maintenance of academic freedom calls for sympathetic cooperative action—and continuing effort—from all members of the college. It is singled out for discussion here as an example of how policy is significant in operation, and because it is one of the most difficult problems in any college. It is the responsibility of the Christian college to give assured status and encouragement to the teacher who teaches creatively and honestly. In a Christian college the spirit of love reconciles responsibility, aims, and authority, and makes possible a community in which a positive freedom can flourish in an atmosphere of goodwill. The joint statement of the Association of American Colleges and Association of American University Professors (cf. *A.A.U.P. Bulletin*, XXIXVII, No. 1, (Spring, 1951); *A.A.C. Bulletin*, XXVII, pp. 127-129), is an adequate guide to good procedures. Perhaps it would be wise to clarify their provisions by the appointment of a standing committee to hear both sides in any complaint in which faculty judgment is demanded. This committee would be more effective than any group that could be appointed after a difficulty had arisen, and after individual sympathies had been aroused. (See FACULTY section)

The importance of the administrative officer's interpretation to the public of the college's aims and purposes has been mentioned. Not only should he be careful in his personal statements; he must supervise the official publications of the college to insure clear and honest statements about purposes, facilities and programs. News releases and radio and television broadcasts should be likewise ex-

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aimed to be certain they truly represent the college and its aims. There is a danger always that such examinations may lead to an un-Christian control, and to a totalitarian efficiency in expression. Certainly this danger must be avoided, but its existence is not sufficient reason to neglect such an important effort.

Within the established framework, and under determined policies, the Christian administrator has various obligations. He must keep open lines of communication with faculty and students. Current actions and future plans, and the reasons for undertaking them, should be readily accessible to faculty and students for suggestions and criticisms so that the educational enterprise will become in reality a family effort. Also, the same open-hearted approach should govern the administrator as he moves to resolve honestly, freely, and sympathetically the tensions that inevitably rise in a college community. He must set an example of amity and cooperation. Efficiency must be tempered by the consideration of human values. Any policy of dictation or of mere expediency will destroy this spirit. In all matters, it is essential to deal with persons as such, recognizing the sacredness of human dignity in our Christian understanding of men and women as children of God.

Budgetary problems affect the college vitally. The claims of each part of the program must be carefully weighed to insure an equitable distribution of funds and the highest level of achievement. Religious activities should receive a share sufficient to insure effectiveness. Salaries should guarantee, insofar as possible, the best in teaching and guidance. One of the most serious problems facing Christian colleges today is that of compensating dedicated teaching faculties for their services. It is idle labor to attempt to erect a Christian structure on an un-Christian treatment of those who teach. The building program ought to provide an atmosphere of beauty and inspiration while avoiding display and extravagance. These, and many other items, will call for Christian consideration on the part of the administrator.

Surely, the administration should accept gladly its responsibility for a wholesome and rewarding extra-classroom program. Courage and Christian tenderness are demanded that students may not

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become the victims of commercial exploitation, or casualties of youthful enthusiasms, but may enjoy healthfully all their activities, including athletics, music, dramatics, and social contacts. (See STUDENT LIFE section)

When the Christian college is associated with professional and graduate schools in a university, its community should include them; it will certainly send its influence into the city in which it is located; it will at its best reach out to contain its alumni, its supporters and friends. To this wider community, the college should minister in every way it can. Adult education programs, institutes for alumni in all fields to assist them in keeping their information current, and the establishment of graduate and professional schools to continue the training of its collegiate student body, challenge the Christian college to the limit of its resources. The only limitation of such efforts should be recognition of the primary obligation to offer the best in Christian undergraduate education. To this effort, all others must be subordinate.

C—THE FACULTY

Piety and enthusiasm are no substitutes for scholarship. The first requisite of a Christian college teacher is competence in his own special field. However, true competence requires that the scholar see his own area in relation to the wider fields of knowledge and that he see it in the Christian perspective.

The consensus of reports indicated that the faculty members of a Christian college should all belong to the fellowship of Christian believers, although there were several faculties that believed in the advisability of including a small minority of non-Christians, who were, however, not unsympathetic to the Christian religion and the goals and structures of the college. Although it was recognized that deciding who belonged in this "fellowship" was not an easy task, the committee agreed that normally a Christian believer would and should be a member of and an active participant in some church. For colleges which are actively supported and largely controlled by a definite denomination, it was felt that the majority of teachers should be members of that communion. At this point too there were some dissenting opinions. All agreed, however, that church mem-

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bership is by no means an adequate criterion of the Christian teacher, who is distinguished by his entire behavioral pattern, in and out of class, and by the color and tone of his attitude toward the Christian view of life.

The faculty member is first and foremost a teacher who functions primarily in a classroom and with a course of study. However, teaching is not limited to the classroom periods. In fact some of the objectives of the Christian college, in terms of the student, are best achieved through activities not related immediately to the classroom. The faculty should have a large role in the planning of the total educational program of the student. This means that part of the teacher's responsibility is participation in the committee assignments which are necessary for establishing policies.

In addition, the Christian faculty person should be concerned with and be willing to assume a fair share of responsibility for the direction of other types of learning situations which are usually labeled extra-curricular activities. Of course his enthusiasm for such activities can never be a substitute for effective classroom teaching.

The Christian teacher, likewise, has an obligation to develop his skill in helping individual students to meet their problems of living and learning. The role of counselor is a necessary part of his position in a college which stresses the importance and worth of the individual student. (See STUDENT section)

Finally, since faculty members are also citizens in the larger communities of city, state, nation, and world, they are not exempt from the common responsibilities of this citizenship and should take part in civic life. Some may be tempted to manifest too much activity in civic affairs, forgetting that their greatest contribution to society lies in their teaching of students, but the committee felt that this danger is not nearly so great as the opposite tendency of college staff members to retreat to their ivory towers.

One of the central objectives of the Christian college is to help the students develop a respect for truth and a concern for searching for the truth and acting upon it. If a teacher is to develop these traits in students, he should, himself, embody them. It is dif-

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ficult to develop or maintain such attitudes in a hostile environment. Consequently it is very important that the faculty of a college are not subjected to unreasonable pressure that hinders this quest and destroys the permissive atmosphere in which they can pursue their search for truth and their expression of it.

There are, however, several important corollaries for the teacher to remember. One is that he must not demand this freedom for himself and impose an environment unfavorable to his students' search for the truth through autocratic and dogmatic methods that intimidate rather than encourage them in their search.

Secondly, freedom is always relative to an end. In accepting an appointment to a Christian college, a teacher commits himself to the aims and goals of the college. Once he has freely chosen to become a part of that institution he is not free, morally, to act in such ways that will undermine or destroy it. Since the goals of a Christian institution are basically spiritual, and since the impact of actions upon human character and intellect are often discernible at short or long range, it is extremely difficult to define those actions which are actually detrimental or opposed to the aims of the college. Thus there is need for charity, restraint and intelligence on the part of those who would evaluate the teacher. Conversely, the teacher has a heavy responsibility to use his highest intelligence and conscience to serve the institution of which he is a part.

Finally, if the teacher requires freedom of inquiry and speech for himself, he can not expect to be free from criticism. He needs to demonstrate his strength of conviction and at the same time his humility in the exercise of his professional function in a free society.

D—THE CURRICULUM

In discussing the nature of the curriculum in the Christian college, the committee recognized that the curriculum is only one of the instruments for bringing about changes in the student in the direction of the desired goals of an educational institution. It believed, however, that it is the single most important instrument, the central one in the hands of the most important agent, the teacher.

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Properly, then, the question of what a curriculum should include and emphasize must depend upon a prior consideration of the objectives of the Christian college and of the nature and background of the students in such a school.

Since each Christian college should have some distinctive purposes—depending upon the community it serves, the professional or vocational competencies in which it decides to train its students, and its financial and human resources—and since each college will have a particular group of students, the first conclusion arrived at was that there could not and should not be a uniform total curricular program for all Christian colleges. Each institution should consciously seek to develop and should constantly evaluate its own curricular program in light of its purposes and conditions. However, the reports from the colleges in general had expressed or intimated several common purposes and several common needs of students, which Christian colleges are concerned to serve through their curricula.

The pressure of time prevented the committee from defining these purposes and needs fully, although it recognized the need for a thorough study of them. The following is offered as an approach to the problem.

One of the general needs of all college students is that of a constantly deeper understanding of religious truths and a constantly higher concept of values vitalized to the point at which they become the basis for all decisions of life. In a Christian college, these truths and values are to be found in the Christian religion. The committee agreed upon five items as the most important tools for the progressive attainment of this goal, tools which the students entering our Christian colleges have not acquired to an adequate degree:

1. An understanding of the Bible.
2. An understanding of the institution of the church, its purpose and role in society, and its history.
3. An understanding of the religious implications of truths in all fields of knowledge, and of their essential interrelatedness.
4. A keen awareness of and desire to see the implications of

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the truths of the Christian religion in all the areas of present day living.

5. A desire to meet the issues of life on the basis of these truths or principles.

Such a listing would point in the direction of courses wherein these understandings and attitudes might best be reached. Courses in Bible, church history, and Christian ethics seem the most obvious and most directly aimed at such objectives. However, it was felt that for some of these goals it might be as effective or even more effective to incorporate them as part of the aims of all courses, whether in the humanities, social sciences or natural sciences. Some felt that the latter course approach should supplant the more directly aimed and labelled courses; others that it should supplement them. All agreed that teaching in all areas from a Christian perspective would greatly increase the effectiveness with which these goals would be realized by students. References is made to the Hazen pamphlets and various college reports for more detailed illustrations of teaching with a Christian perspective in all areas of the curriculum.

E—STUDENT LIFE

To begin with admission policies, it is the consensus of reports received from church related colleges that church connections should not be used as a basis for the exclusion of prospective students. Academic and personal qualifications should be the first consideration. But the church college will be especially interested to receive applications from qualified members of its own denomination since one of its most important purposes is to train lay and professional church leadership. (1)

Integrity and a sense of responsibility are basic in Christian

I The problem of admitting or rejecting members of certain minority groups—religious, racial, and political—must be faced in a Christian spirit by church colleges. This issue is treated at greater length in the sections on “Church Relationship and Relevance to Time and Place”.

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character. These traits are best achieved by giving the student practical experience in exercising them. In addition to enabling students to accept responsibility in conducting the student government and other social organizations and activities, it should also be made possible for them to participate in forming college policies, for example in curriculum building, as far as this may be practicable. Student opinion on these matters is valuable and should be taken into consideration although it is recognized that faculty and administration must assume responsibility for final decisions.

It is imperative that the students accept responsibility as it is delegated to them in specific areas of the college program. The faculty and administration may be guided, in this regard, by remembering that it is more harmful to the development of Christian character to distrust the student than it is to the college to be deceived by him.

The colleges agree that counseling is essential to achieve the purpose for which Christian colleges exist. Counseling is part of the whole scheme of student personnel services, referring particularly to the person-to-person relationships between student and faculty or administration, which are the means of meeting student problems.

There has been an increasing realization of the need for trained counselors and for better organized and more effective programs of counseling and guidance, but there is a greater deficiency in the realization of what this means and what it calls for when related to the aims and purposes of a Christian college. There is as yet no thorough study which provides a synoptic view of this problem and of its possibilities and difficulties.

An effective counseling program must be intelligently planned to meet specific student needs. These needs are moral and spiritual as well as academic and vocational. Furthermore, student problems frequently involve all of these concerns simultaneously. A good counselor must be sensitive to them and have the ability to meet them helpfully. The problem arises as to how to select and train personnel to do the counseling. Some persons seem to have greater aptitude for this than others. At the same time an in-service train-

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ing program for counselors, especially for faculty members whose preparation has been in academic fields and not in guidance techniques, is highly advisable.

Integration of the counseling program is necessary not only to increase efficiency but also to relate counseling to the Christian aims of the college. Vocational guidance, for instance, should be offered in terms of a Christian view of vocation whereby any prospective occupation is seen as an opportunity for Christian service. Individual and group morale can be strengthened through the influence of the Christian attitudes and motives of counselors. A well organized system of tests, student personnel profiles, advisor reports, and other guidance data are highly useful means to an end. Their effectiveness must be measured by the Christian values which the counseling program is designed to achieve.

Christian faith is largely communicated to students through the Christian personalities with whom they come in contact. Here is the counselor's opportunity for effective service. The atmosphere in which counseling is done on a Christian college campus should be much the same as that which exists within a family. This does not imply sentimentality. It means rather that student needs are met with concern and respect for the individual, who is recognized, in the spirit of Christ, as one who shares the love of God.

Since adequate counseling at a Christian college necessitates that counselors share information about counselees with each other, wise judgment and a definite code of ethics for all counselors should govern what is shared.

The Christian college is concerned to relate Christian values to its program of extra-curricular or co-curricular activities. A Christian atmosphere is created by individuals who voluntarily express obedience to Christ in all social relationships. The desirable college experience does not take place in a social vacuum. It is of utmost importance, however, that a realistic balance obtain between academic and social activities. Student counseling, at this point, should emphasize a Christian stewardship of time based upon a mature concept of relative values.

Co-curricular activities when wisely governed can contribute

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to the personal development of the student. They can help to foster an integrated Christian life, healthy in mind and body. If the emphasis is placed upon participation rather than the spectator role, they can provide some opportunity for self expression for all students. They can be the means of making Christian principles relevant to current social issues on the campus. On the other hand, these activities tend to be harmful when their proper functions are forgotten.

Special reference was made in the conference to the place of fraternities and sororities on Christian college campuses. There was disagreement on this matter, a few colleges feeling that such organizations can have no place in the program of a Christian college. Others were of the opinion that they can help in the accomplishment of Christian aims. The fraternity system can aid in disciplining its members, encouraging scholarship, and providing social participation. Chapters on some campuses have taken issue with regulations of their national organizations—for example, policies which exclude members of certain minority groups—with the result that in some cases these regulations have been waived or modified. If fraternal organizations are accepted, however, they should be under adequate control and supervision. This control seems to work best if the students themselves are encouraged to take the responsibility for it.

Policies regarding financial aid to students should be carefully considered. The desirability of such aid whether given as academic scholarships, work opportunities, loans, compensation for participation in athletics, drama, music or other student activities, or in any other form, or whether given by the college, the church, the government, the alumni or other interested persons or groups, should be determined by such criteria as the following:

1. Is the aid for the advancement of the student, or is it for the advancement of the college (to the detriment of the student) in enrollment, in prestige, or in its competitive status with other schools? In the one instance, the school is being used for the benefit of the student; in the other, the student is being used for the benefit of the school.

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2. Is the aid earned, with the student giving full value received, or if granted as a recognition of special achievement, does the aid reward honest effort and act as incentive for further honest effort?
3. Does the aid granted enhance the student's opportunity for growth in his total education endeavor, or does its acceptance require so much activity of a specialized type as to force the student's activities out of balance with each other and with his more formal academic efforts?

F—ORGANIZED CHRISTIAN EXPERIENCE

It is the positive duty of the Christian college to foster a spirit of worship. Chapel services give the members of the college community an opportunity to worship creatively together. It is important, therefore, that chapel exercises be worshipful. Other meetings of the college community should be called assemblies or some name other than chapel. If the building used for chapel is also used for other kinds of meetings, it should have some physical properties which will mark it as a religious place. The reports received indicate that most church colleges have required chapel services. A few believe that religious values cannot be achieved when attendance is required. If chapel attendance is compulsory, a heavy responsibility is placed upon those who plan these programs. Much harm has been done by services which are perfunctory or unprepared. The services must be meticulously planned to meet the needs of the entire college community. Special religious emphasis periods can be worthwhile and helpful if planned, conducted and followed up intelligently.

Organized Christian experience in college can have many values. It can foster and nourish Christian personality through the experience of corporate worship. It can assist the student in constructing a mature pattern of religious thought and belief and in building and strengthening moral character. It can help the student to maintain and strengthen the sense of belonging to a community of like-minded people and to find effective ways of working in this community in the interest of the Kingdom of God. It can train

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students for Christian leadership and awaken them to opportunities in the church and in society.

A great variety of methods may be employed effectively in enlarging the Christian experience of the student. Every part of the college program is related, of course, in some way to this effort. Some specific approaches were listed helpfully in the Cornell College report:

1. The college should encourage and provide undergraduate leadership for student groups in which the Christian faith and life can be discussed and in which worship can take place on a group basis.
2. If possible, the college should provide a meditation chapel suitably located in a spot which is quiet, yet not too far removed from the campus crossroads. This chapel should be held open most of the day for individual use of faculty and student body. It should not be used for meetings. In such a chapel or in the larger main chapel, found on most of the campuses of Christian colleges, daily hours should be provided for individual prayer and meditation. Often a background of devotional music, say during a half-hour after breakfast, proves helpful.
3. College roommates frequently support each other in helpful Christian devotions, daily prayer and reading of the Bible. Such practices should be encouraged.
4. Ample opportunity should be provided for both students and faculty and staff members to have private and special conferences with visiting religious leaders who may come to the campus.
5. It is felt that a group for free discussion—very informal in nature—should be maintained for as long a time each year as may prove to be desirable. In this group the frankest discussion of the problems of religious faith and experience should be encouraged.
6. The college library and certain classrooms and offices should be used for displaying both old and new Christian devotional reading and for encouraging students to take and use the same.

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In addition to these and to the formal chapel services and religious emphasis programs, other suggestions are offered:

1. The choice of ministers to serve the college community who are especially competent to meet the needs of students and faculty. The student needs competent direction of this sort in a period of intellectual and spiritual development.
2. Opportunities for training in Christian service through the programs of Y.W.C.A., Y.M.C.A., Student Christian Association, and other service organizations. Since "faith without works is dead", all service agencies which train students in the responsibilities common to all Christians should be supported. Participation in such groups is a part of individual growth for leadership.
3. The experience which the student has in the classroom deepening his understanding and enlarging his perspective in regard to religious faith. This can be furthered, as has been indicated elsewhere, not only in courses in religion but also in other courses taught by teachers with Christian insight and understanding.

Most Christian colleges agree that it is the responsibility of the college to try to overcome lethargy on the part of the Christian students. Christian colleges must have missionary zeal. There is need for evangelistic fervor of a sort which does not outrage sound reasoning nor remove the possibility of sympathetic understanding of other points of view. The quiet influence of Christian lives is often more effective in overcoming lethargy than harangues or diatribes.

The place of church-directed student organizations on church college campuses depends upon the nature of the individual college. The attitude of the Christian college toward such organizations varies with the size of the college. Most of the reports indicate that on small campuses (in terms of numbers of students), there should be one inclusive student religious organization. Yet on large campuses the use of denominational groups is helpful, provided these denominational groups have a common unified program worked out together as well as their own programs for

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the students. Some reports indicate that church student groups on any size campus can be very useful provided there is no divisive feeling among these groups. Much of this divisive feeling comes from narrow motives of the leaders of these church groups. The campus and the church must work together in the religious growth of students. In keeping with the growing spirit of church cooperation, members of the campus community can experience the real meaning of interchurch fellowship among Christian groups and tolerance and understanding among interfaith groups.

A Christian college must so express its belief in organized religion as to send its students back into society with greater interest in supporting the religious organizations in their communities. Other methods should be employed to reach those who may for the moment have misconceptions or prejudices in regard to organized religious groups. One of the most eminent opportunities for Christian service in the colleges is that of ministering to those who have not been reached by the churches but who are often receptive to the testimony of a well informed, sincere and profoundly committed Christian faith as they find it in members of the college community.

G—CHURCH RELATIONSHIPS

The Christian college and the church join in the search for truth; each seeks in its own way to enrich human knowledge and experience. Since the founding of Harvard, the first American college, the American Christian college has sought to "educate youth in knowledge and Godliness," and has felt a special responsibility, as provided in Harvard's charter, to train an "educated ministry" which can lead the people intelligently and wisely through the churches. In a secular age when other professions have largely supplanted the Christian ministry in public prestige, the Christian college can render great service in raising up a leadership which is aware of the essentially spiritual nature of the present crisis of civilization.

At the same time the Christian college bears an equal responsibility for training those who will be Christian laymen. All subjects—the sciences and the arts—should be taught in a pro-

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Christian setting. The faculty and administration should feel an inner compulsion to reflect in teaching, in guidance, in conduct between themselves and the students as well as through the organized religious activities of the campus, commitment to a Christian philosophy and ethics.

The church, in turn, must understand that the Christian college is a vital part of the Christian movement. In the interest of the Christian cause itself, the church should be concerned about her colleges and cultivate an attitude of understanding and appreciation toward them. An alert church will direct its most promising young people to its own colleges. By thus strengthening her own leadership—ministerial and lay—she will at the same time contribute to the religious atmosphere of the campus. It is also incumbent on the church to take an active part in the financial support of the college, since without adequate support the college cannot carry out a creditable program. In addition, the church should consider with the college its major problems and policies with sympathetic understanding and constructive co-operation, but it should carefully avoid interference based on limited knowledge or a desire to dominate.

H.—RELEVANCE TO TIME AND PLACE

OPPORTUNITIES FOR THE CHRISTIAN COLLEGE IN THE WORLD CRISIS

Introduction

In the history of western civilization Christianity has survived many eventualities because of its vigor, arising out of its being an expression of divinely revealed truth, and because from time to time men have arisen who have led Christians in their struggle for right.

Yet today Christianity is again in danger. The new nationalism has often appropriated Christianity and used it as an arm of the state. For example, the current trend toward the easy identification of American policy as an expression of the will of God. Herein lies our danger. We should not equate Christianity with Americanism or extreme individualistic democracy or collectivism, for Christianity is above these man-made systems. The

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Christian college has an unique opportunity to distinguish between Christianity and such systems by working through, criticising, and refining all available information on the basis of Christian principles; thus it may inform and motivate students as they build political, economic, and social organizations.

Suggested Modes of Action

The great ideological struggle being waged throughout the world today serves to remind us that "Wars begin in the minds of men." It is important, therefore, that the college work through the minds of the administration, faculty, and students in a vigorous effort to avert the catastrophe of the endless series of world wars which now threatens to waste the treasure and the cultural heritage of mankind. In this effort, we must continue to use the traditional methods of experimentation and scientific study, but always within a Christian frame of reference.

It is recommended that we

1. Create departments of Peace Studies dedicated to research and instruction on the problem of war, as is being done at Manchester College.
2. Obtain direct student participation in this work through expansion of the activities of International Relations Clubs.
3. Challenge all our members to aid in extending the Christian missionary movement as a superbly Christian and positive approach to the task of creating a Christian world order.
4. Encourage the government and private institutions vastly to expand scientific research for the improvement of man's well-being and to implement the Point Four Program—a large-scale investment for the development of under-developed areas of the world for the benefit of the under-privileged—by setting up special programs to recruit and train personnel in our colleges.

In our work we must never minimize the complexity and the difficulty of our task. If we forget this, we are likely to settle for some easy panacea because it appeals to *our* way of thinking or feeling. At the Workshop at Berea it was clearly evident that

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different positions were held with equal conviction and sincerity. Yet there was complete unity in the belief that war—and the threat of repeated and increasingly destructive wars—constitutes one of the most serious problems of our time. As Christian colleges we have a unique moral responsibility to point the way toward rational and pacific methods of settling major disputes.

Military Units in the Christian College

- a.) Some held that the Christian college cannot accept a military unit; this, they believed, should be one of the cardinal distinctions between the Christian and the secular institution.
- b.) Others believed that the Christian college can accept a unit only as an expedient, as the lesser of two evils, and as affording a means of furthering the Christian cause by the way in which the unit is conducted.
- c.) Still others held, with equal conviction, that the Christian college should accept a military unit as part of its duty as a member of the corporate national organization.

When and if the Christian college has a military unit it should

- a.) Provide spiritual resources through courses in religion, counselling, and worship.
- b.) Provide a Christian atmosphere in which the men can form a pattern of life that will enable them to face their present crisis situation.
- c.) Encourage understanding of the needs and the behavior of peoples and cultures differing from their own, through courses such as comparative religion, cultural anthropology, history, political science, human and economic geography, languages, and comparative economic systems.
- d.) Help men maintain a Christian life outlook and perspective in this period of interruption—indicating to them that the Christian character must always be adequate to meet unexpected and undesirable situations throughout life.
- e.) Prepare the individual for participation in the world

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community, and help him work honestly and intelligently for peace and for a better world.

Government Aid

All Christian colleges are today receiving government aid in the form of tax exemption. Yet this aid has not carried with it any control over policy formation. However, it must be recognized that the widespread acceptance of direct government aid might result in the death of the Christian college. Nevertheless, since in a very real sense each individual in college, as elsewhere, constitutes a unit in government, the Christian college should not turn to blind, unthinking opposition in this matter, but rather should quietly evaluate each new situation in terms of Christian principles. One example can be found in the active and effective part college leaders played in shaping the last G. I. bill. The committee feels that indirect aid to the college in the form of direct aid to the individual student, as exemplified by the G. I. bill, carries with it relatively little danger of harmful control.

THE CHRISTIAN COLLEGE AND MINORITY GROUPS

General Observations

a.) If a Christian college lives up to its ideal of being Christian, it should exclude no student because of race, color, or nationality. In addition, the college may properly admit non-Christians who seem to be sincere in their search for learning in-so-far as their number or the character of their activities do not nullify the fulfillment of the purpose of the institution.

b.) The problems of racial, religious and political discrimination are different problems, and a single set of suggestions is not equally applicable in all cases.

c.) With respect to the problems arising from racial discrimination it may be said:

(1). Segregation and discrimination are phenomena arising from the entire life context (such as social, economic and religious) and cannot be "solved" by attack at one, or even at several unrelated points.

(2). A concerted effort to meet the problems, involving

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economics, politics, religion and such areas, therefore becomes almost automatically an educational problem. This places a responsibility for initiation upon the educational enterprise.

- (3). It is likely that no two colleges find themselves in exactly the same position on such matters, since each exists in its own cultural, religious, social and economic milieu.
- (4). The Christian college, however, does not stand alone, and in its efforts to improve the racial situation, it can turn to its supporting church for concomitant study and action. If the church and the college can move together, they can provide both mutual stimulation and support.

Committee Agreements on the Christian College and the Negro

a.) The Christian ideal calls for the admission of qualified Negro students to the Christian colleges. Even though it is recognized that each college has the right, and even the responsibility, to determine its admissions policy on the basis of its own purposes, program and resources, the committee reaffirms its judgment that the selection of student personnel should not be on the basis of race.

b.) Although the Christian ideal is fixed, the Christian method is that of intelligent analysis of the particular situation and the working out of the most effective ways to move toward this ideal. It is important, however, that the institution continually persevere.

c.) The committee feels that some such steps as the following may be undertaken in an effort to move toward the ideal :

- (1). The college should ask its supporting church to join with it in creating a joint committee to study the common problem. The personnel of the joint committee should include members from the college: students, faculty, administration, board; and from the church: youth, laymen, laywomen, clergy, and church regional officials. It would also be desirable to create a similar joint committee made up of college and community representatives. If this study could be made simultaneously by large numbers of church-related colleges, each college would thus be supported by the efforts of the others.

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(2). Such study should result in the formulation for both the college and the church, of a statement of position with reference to the ideal (not necessarily for publication, but for its own guidance) and in the isolation and recognition of the specific problems to be dealt with in moving toward the ideal. The committee urges that any results of such joint study be made known to the churches through such channels as sermons, church publications, and exchanges of personnel.

d). The committee feels that (for the college) some such practical steps as the following may emerge from this study. They are reported here merely as examples of what may be accomplished.

- (1). The college can, in this immediate period, create a favorable climate of opinion for later steps, by admitting a wide variety of foreign students under the prevailing "post-war" situation.
- (2). The college can secure exchange teachers from other races for limited periods and services.
- (3). The college, in its total teaching program, can deal with this problem naturally where it arises, from the Christian point of view; e. g., in biology, political science, economics, history and religion.
- (4). The college can attempt a limited exchange of students with colleges of the other race.
- (5). The college can attempt the admission of a limited number of regular students, on a trial basis, of the other race. This may involve compromise at some points, such as housing and limitations of social life, but the committee feels, even so, that such a limited beginning would be better than no beginning at all.
- (6). When legislation, donors, or other forces prevent a Christian college from taking any or all of the above steps, a determined effort should be made to influence legislation, and to educate those who are opposed.

Community Relationships

The Christian college lives and moves in a culture which, at

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many points, is in conflict with Christian ideals. As we seek to bring about change in these areas, our primary task as an institution is to make pertinent information widely available—first to and through our students, and then if occasion demands, directly to the adult portion of the surrounding community through lectures, cooperation with community organizations, or by use of the many other types of effective adult education. Settlement houses represent one of the successful means for breaking down racial and religious prejudices in a community.

When administration, faculty, and students, motivated by deep Christian concern, speak on controversial social issues, they are likely to create problems in public relations for the college. It is therefore necessary to remember the significance of academic freedom in a Christian society. Where controversial issues are involved, one faculty member cannot represent the whole faculty, nor can the administration speak for the entire faculty or student body. But since the public generally conceives of the college as being represented when a student group, a faculty member, or an administrator speaks, each should be particularly careful and responsible for all attitudes, statements, and behavior.

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IV

ADDRESSES DELIVERED AT THE CONFERENCE

A—THE CHRISTIAN TEACHER WORSHIPS

DR. CLYDE A. MILNER, *President, Guilford College*

The Christian teacher worships, as all men do, in order to have his life centered in God, to have his normal powers greatly magnified by the living power of God, to allow himself to be God's creative agent of social change, to be freed from his self-centeredness and selfishness, and to become a channel of God's love to others.

To achieve these goals, the Christian teacher should continually discipline his mind and spirit so that he will grow in personal experience with God, he should seek to find God's relevance to all life's situations, and he should become a committed, creative member of the Christian fellowship.

I

Growth in Personal Experience with God

During this era, when excitement, noise, and nervous hysteria are so prevalent, there seems to be no place or time or way to find peace or tranquility or to discover life's highest meaning and purpose. Pedantic scholarship has too often lost the connection between great learning and its significant relationship to the living issues of life. Too many students are slipping out through the cracks of learning and thereby failing to experience high, inspiring incentives or to find and use the ever available, creative power of God.

The Christian teacher can find peace, power, and radiance as he studies, understands, and lives spiritually with the saints of the past and present. These men and women, according to Baron von Hugel, are distinguishable by four basic traits of character: loyalty to the faith of the church, heroism in little as well as in great things, spiritual empowerment from the Divine, and above all, personal radiance.

Each Christian teacher must establish his own program of worship, as do other religious leaders. For example, Joseph John

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Gurney, a prominent banker and religious leader, each day tested his progress and growth by a series of heart-searching queries:

- "Have I this day been guarded in all my conversation, saying not one thing inconsistent with truth, purity, or charity?"
- "Have I felt the love towards my neighbour?"
- "Have I done my part towards my own family?"
- "Have I been temperate in all respects, free from unlawful desires, habits, and anxieties?"
- "Have I been diligent in business? Have I given full time to effectual study?"
- "Have I passed through the day in deep humility, depending constantly upon, and earnestly aspiring after, divine assistance?"
- "And have I in everything acted to the best of my knowledge according to the will of God?"
- "Have I worshipped him morning and evening?"

II

Discovery of God's Relevance to all Life's Situations

During recorded time man, being finite, has limited and restricted his interpretation of God's influence and power. However, some sensitive and discerning interpreters of God break through the man-made concepts of their period and discover God everywhere, as did the Psalmist:

"Where shall I go from thy spirit,
Where shall I flee from thy presence?
If I climb into heaven, thou art there,
If I lie down in the grave, thou art there.
"Should I take the wings of the morning,
And dwell on the most distant sea,
Even there thy hand would grasp me,
And thy right hand would hold me fast."

Today the Christian teacher, with the same empowerment, should be able to go into the laboratory, observatory, or into any class, and at least occasionally experience the presence of God in a new insight of truth, a new understanding, or a new inspiration.

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The Christian teacher learns new truth but too rarely recognizes or interprets it as a genuine experience of God.

III

Commitment to Creative Membership in the Christian Fellowship

The Christian teacher, as he worships, grows in his realization that he truly is a member of the living body of Christ. He recognizes that men have different interests and talents and approach God with different techniques, but he knows it is the same God, and it is through Christ that men belong to the same body and the same fellowship. Unselfish love in the human heart is the one quality which ties all men into oneness and into brotherhood. This unity is much more satisfying and much deeper than conformity, which so often has limited spiritual growth. Diversities should be welcomed for they, like suffering, are essential to spiritual development and mutual enrichment. If Christian teachers are willing to enter into fellowship and to build it on respect, understanding, sympathy, open mindedness, tenderness, humility, and on an eager willingness to hear God speak from any of his unlimited sources, they, as God's creative agents, will build with Him a better world. As a modern poet says:

Man without God is a bubble in the sea, a single grain of
sand on an infinite beach.

God without man is a mind or a spirit without a tongue or
ears or eyes or fingers or feet.

God and man together, we are such power that not all the
atoms in all creation can match!"

B—THE CHRISTIAN TEACHER STUDIES

VERY REV. JOHN A. FLYNN, *President, St. John's University*

I have endeavored to write a practical paper. Consequently, it is needless to say that it contains no fanciful idealism, no profound speculation and certainly no breath-taking radicalism. As I view this assignment, the paper should embrace a description of the

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system of Christian education which will act as a guide to the Christian teacher in his task of studying. It should also treat of the motives, content and method of the Christian teacher in the pursuit of his solemn obligation of applying his talents to study. Lastly, a word about the results of his efforts seems to be entirely logical.

The Christian teacher must be ever mindful of the fact that the system of Christian education draws its principles not from a single source, nor from a double source, but from a triple source. Its principles are drawn from experience, from reason and from revelation. Consequently, Christian education differs radically from every system of mere empirical education and from every form of purely natural education. It does not, however, exclude reason and experience. It takes the truly scientific principles of the empirical order and the rational principles of the philosophic order and interprets them in conjunction with the principles of the supernatural order. This method of Christian education is entirely consonant with the end or purpose of education. For to educate signifies to provide motives and means to develop the complete human being according to all of his capacities, and certainly we need not prove here that man has supernatural capacities. Nor need we apologize for our system, if we admit—as we must—that the purpose of education is to provide avenues to the real, whole Truth. For neither science nor philosophy, either separately or combined, provides human beings with a complete picture of the whole truth. Only when all the approaches to objectivity are well travelled can one hope to have even an imperfect comprehension of the ultimate What and How and Why of all beings. In this way, the real objective value and the eternal worth of the system of Christian education for full human living here and hereafter stand out in bold relief against mere experimental and natural systems which produce lop-sided, stunted, truncated human beings, who make their purpose coextensive with the narrow confines of the ever shrinking physical universe.

The conclusion is that the Christian teacher must correlate the various branches of learning and integrate the total range of all

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his faculties. This, of course, is something that is being grossly neglected in this period which over-emphasizes the purely experimental and scientific aspects of learning. Hugh S. Taylor of Princeton bitterly complains about this watered-down kind of education. In his admirable brochure "Religious Perspectives of College Teaching in the Physical Sciences", he says: "When the modern phase of science began, it was still possible for the intellectual to look at life and see it whole. Since that time the dominant trends in Western culture have been an increasing specialization and fragmentation of knowledge and a progressive secularization of the total culture. In our modern society the process has culminated in a fragmentation of the culture that has proceeded so far that communication between the several disciplines is progressively more difficult; and all the disciplines are, to different degrees, divorced from their common unifying spiritual core." He continues by affirming what we know is only too true in a great many institutions of higher learning, namely, that a student can take a full four-year course in a particular area of science without hearing of any of the limitations of science generally, without any answer to the question: Science for what? We fully realize that Dr. Taylor's complaint about the manner of teaching the physical sciences is equally valid for every field of concentration in all too many colleges and universities.

If the Christian teacher wishes to fulfill his vocation, there is no escaping the following points:

1. He must correlate his specialized field with philosophy and theology. He simply must not drift from the mooring-post of divinely revealed principles. He must regard God for what He really is, namely, the primary, eternal Being, Who is the first cause and last end of every creature in the universe. This means that where the teacher has the opportunity, he must call the attention of the student to the religious implication in the subject-matter.

2. He must work in close cooperation with the department of Religion. In fact, he should not regard it so much as an exclusive department, but rather as a department which is capable of complementing and completing much of his own specialization.

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3. He must exercise real integration, which is found not so much in the correlation of different materials, but within himself. J. G. Umstadt, in "Integration as an Educational Concept" remarks: "Integration is the highest conceivable form of well-balanced, well-coordinated and enriched living. By well-balanced is meant that the emotional, intellectual, social and spiritual aspects of living are represented in proper proportions. Well-coordinated means that all the processes of life are working in harmony." That quotation scarcely needs even the briefest commentary. It has only one significance. The Christian teacher must be devoted in the most practical way to the tenets of Christianity. He must exemplify all the Christian virtues in his pursuit of knowledge and in his efforts to develop the minds and hearts of his students.

In referring to the motives which direct the study efforts of the Christian teacher, first of all I shall quote a passage from Book I; Chapter XIV of the *Imitation of Christ*. Thomas à Kempis says: If thou reliest more upon thine own reason or industry than upon the virtue that subjects to Jesus Christ, thou wilt seldom and slowly be an enlightened man; for God wills us to be perfectly subject to Himself, and to transcend all reason by the ardor of our love." It is true that the author is speaking directly of rash judgments, but it is equally true that he is speaking about the one great factor which should motivate and impregnate all of our diversified activities.—The most dependable, the most purifying and the most consecratory motive—the motive that beautifies and stabilizes everything we do—is the love of God. If only the Christian teacher would sanctify his study by this motive, how much more could he do, how little would he be discouraged by the thousand and one circumstances that belong to the sensate level of living. Then the individual cup of a sacrificed hour—the whole ocean of the monotony that attaches to a life of study and research and teaching would be given in the name of Christ and hence would receive the eternal reward of Christ. The love of God, then, should be the great final motive for every hour the Christian teacher studies. All other motives, such as study itself, the pleasure derived from it, the development of the teacher's talents, the necessity of making a livelihood, the honor

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and prestige that crown scholarship, the love of the students and the justice that the teacher must practice toward them—all of these motives must be inflamed and sanctified by the ultimate motive of the love of God.

The question of what a Christian teacher should study offers no difficulty, if we are ever mindful of the fact that his duty is to search relentlessly for the whole Truth. He should make an honest effort to know thoroughly everything that pertains to his specialized area and to all of its kindred fields. The last remark seems important to me because all of us are being caught in the cramping, restraining web of over-specialization and the disastrous fragmentation to which we have already referred. The knowledge of a Christian teacher should be not only highly technical but also most humane. It should not be isolated, but should fit perfectly into the great fabric of Western culture and Christian tradition.

Fear to acquaint himself thoroughly with erroneous and unorthodox opinions should never possess the Christian teacher. He should have the honesty to examine every new theory and the courage to compare it completely with the principles of Christianity. He owes this to himself, to his profession and to his students. Once he has made such a comparison, he should note scrupulously wherein such theories and opinions fail to coincide with Christian thought and practice. He should be most articulate in affirming Christianity and in combating falsehood and prejudice. All too frequently these days, we find teachers who live in an intellectual vacuum and create the same kind of situation for their students. Many of the young people who are discontented with the American way of life are the products of those classrooms which are intellectual vacuums. Because they were given no concrete conclusions, because they were led to believe that one opinion is as good as another, because they were indoctrinated with the inane philosophy of change for the sake of change, they have sold their intellectual birthright and preferred alien ideologies to their inherited liberty. Because of the lack of conviction of some professor, they have become slaves to the whimsical, over-emotionalized preachments of a philosophy which would destroy the time-honored institutions of Western

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civilization. Consequently, the ideal Christian teacher must be conversant with all the errors in his field, with all the arguments of his adversaries, and, at the same time, he must be able to answer them effectively and be convinced of the truth of his responses. Of most importance, he must have the zeal and courage not to leave any doubt in his students' minds as to what he believes and what they should believe, if they are to remain within the framework of Christian doctrine and practice. Those who misconstrue the term "academic freedom" to mean unbridled license will necessarily oppose such statements. For such we need have no fear. Their illogicality betrays them. They preach freedom, but their opponents are not free to oppose them. Their gospel is subjectivity and their excuse is "progress." But progress to chaos and anarchy is not in keeping with the best that Greece and Rome and Christianity have to offer.

The Christian teacher should approach study with a humble, sincere and prayerful attitude. The Old and the New Testament—God's message to man—he should use daily. The injunctions of the Prophets, the hymns of the Psalmist and the advice of the Wise Man along with the inspired record of the life of Christ and the great epistles of Paul should provide him with material for constant meditation and aspiration. Such works as the Confessions of St. Augustine, the Imitation of Christ and the writings of the great spiritual leaders of all ages will serve to guide him in his thought and conduct. This general kind of methodology is imperative and unfailing.

When there is question of specific, scientific study methods, each teacher is his own best judge. There is such a thing as over-emphasizing methods both in study and teaching. In fact, some modern methods seem to have little appeal and less scientific basis. Consequently, in many situations they prove to be more of a detriment than an aid. When we hear of courses in the method of teaching methods, we are apt to be puzzled. But there is much in modern methodology that is of inestimable benefit. This does not mean that we advocate every methodological study theory of every starry-eyed psychologist. But it does mean that many advances have been made

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in diagnosing the individual and his capabilities because of improved tests and instrumentation. The latest worth-while techniques should be combined with the best traditional methods to make the Christian teacher just as efficient and effective as the propagandist who manages to attract and capture his audience and to sell his wares so easily. Teachers in church-related colleges and universities are sometimes accused of dated, worn and antique study methods. The irreligious, materialistic world very often forgets that the Christian virtues of temperance, humility, patience and consideration for others are in themselves methods, the value of which cannot be measured by any modern test or device. A teacher's study methods can be, and in some cases, are communicated to his students. If they are sane, practical and Christian, much good can be accomplished in those who are fortunate enough to be under his direction.

I shall conclude with a brief word about the results which may be expected by the Christian teacher who has a profound and practical appreciation of the tenets of Christianity, who earnestly strives to seek the whole Truth and who fervently applies himself to study by methods which are consonant with Christian principles. In time his reward will be the procession of many students whose minds and hearts will be imbued with the doctrines of Christianity. They will leave his classroom to propagate the abundant life of the soul in the professions, in industry and in business. Their exemplary lives will inspire others to battle valiantly against the excesses of sensate culture and materialistic striving which not only drain our culture of its best influences but actually dehumanize men and women. He will witness the eternal vitality of man's spirit, and he will rejoice at the exemplification of the age-old Christian paradox, namely, that the weak things of this world are divine instruments to conquer the strong things of intellectual and volitional darkness. In eternity, his reward will be the tender, inviting voice of Christ Himself, Who will address him: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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C—THE CHRISTIAN TEACHER CREATES

DR. ANDREW G. TRUXAL, *President, Hood College*

It is customary to begin an address of this sort by saying what a privilege and an honor it is to have this place. But when one is speaking to one's peers, there is quite a different feeling—one which comes as close as possible to true humility. Like most of you, most of my adult life I have been a teacher—consequently my remarks will be a kind of personal apologia. I do believe that the Christian teacher creates—but his creativity is of a different order than that of the artist, the novelist or the engineer. These latter can actually see and handle the fruits of their creative efforts. With the teacher it is rather a matter of faith—evidence of things not seen—for only rarely does a teacher actually see the tangible evidences of his creative powers. Therefore, this apologia becomes a kind of expression of one person's credo as a teacher.

One additional comment needs to be made. While most of us share the common background of teaching, the various subjects to which we have given the major part of our study and research constitute the universes of discourse which cannot help being reflected in our outlook. My field has been History and Sociology. Where each of you may agree with my articles of faith as a Christian teacher, you will label my remarks as rather trite. Where you find yourself in disagreement you can put it down to the fact that here is just another of those curious sociologists. And in the process we all will have fun.

Before proceeding however to set down my articles of faith, let us make certain postulates:

1. We have every reason to think that one of the most unusual experiments that a large segment of human society has ever undertaken, namely, that of universal education will, in the next fifty years, be extended to higher education. Next month four out of five of the age group involved will be going to secondary school. That is about eleven times the proportion of this age group that was enrolled fifty years ago. The goal of universal education through the secondary school is about realized. But only one out

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of six college age youth will go next month. Granted that this is four times the proportion of fifty years ago, it does signify that higher education is far from being universal. It is obvious that the more complex any society becomes, the longer the period of formal education becomes. All signs point, therefore, to a tremendous growth in our higher educational system in the next fifty years. This very prospect makes unusually timely a meeting of this sort. If we are on the threshold of a great advance in the demand for higher education, it is high time that we reexamine what the end products of that education will be.

2. The basic problem of the 20th century seems to be man's effort to devise political, social and economic instruments for the management and control of a technological culture made possible by scientific progress. A variety of devices and theories have emerged—among which have been Nazism, Fascism, so-called scientific historical Materialism. Each of these has in common the exaltation of the Collective State and a consequent renunciation of the Christian system of beliefs and values. Those elements which have always been such an integral part of our Western Heritage—Roman Law—the Democratic Myth and the Hebraic-Christian stream of religion and ethics—that we really thought they occupied an unassailable position, have been under violent and unrestrained attack. When I was a lad the echoes of—*The World for Christ in Our Generation*—was still a meaningful slogan. Today, we witness not the culmination of that achievement—but the open and wilful rebellion of more than a quarter of the world's population.

Now if it be true that this is the fundamental problem of our times, then it follows that our own progress in the direction of a Collective State is in response to the demands of our Era. The crucial issue lies not in attempting to reverse this trend—for I doubt that it can be reversed—the true question becomes—Can a system of management and controls of a complex technological society be worked out which will incorporate the best elements of our democratic and Christian traditions? Can our system of Christian principles and values be successfully incorporated into

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an urban, industrial scientific culture? Personally I believe this is possible else I would not be here. In reality, I have not seen, perhaps you have, a blueprint of how this is to be done.

We may indeed have a great deal of sympathy with Lewis Mumford's contention that people of our generation are giddy. We entered the 20th century on a wave of terrific optimism and the reading of George Bernard Shaw. And we have lived to return, in all seriousness, to the reading of The Confessions of St. Augustine, and I might add—his Civitas Dei. Small wonder that we are the ones who are giddy, while the young, thinks Mumford, are the ones who are grave and serious.

In the course of World War II we had a problem to be solved. So what we did was to pool the intellectual resources of a countless number of brilliant men, and backed with unlimited funds, worked out the solution—a solution which to individual scientists was considered an impossibility. In meetings of this sort, let us hope that we can have the beginning of a pooling of intellectual and spiritual resources which will lead to the solution of the problem of a new synthesis of Christian Beliefs and 20th century Scientific-Technological Advances. This task was done successfully in the thirteenth century by one genius. The likelihood is that it will be done in the 20th century by a combination of our greatest intellectual giants. The lines are being ever more sharply drawn as the social trend continues. When a social need becomes so imperative that survival itself depends on it, the story of human society is that the answers will be found.

Having set forth these postulates, we can now proceed to the statement of my credo as a teacher, on the basis of which faith the creativity of the Christian teacher depends. In making these affirmations they are not to be divorced from the hoped-for synthesis about which we have just been speaking. These aspects of the continuing Christian beliefs will find their place in this new synthesis, albeit in forms which we may not initially recognize.

1. I believe—that the Christian teacher can create a class atmosphere in which the quest for truth can be a genuine religious experience. Contrast the bumptious dogmatism of any one

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of us, fresh from the conquest of a Ph.D., with the mature humility we have achieved as the years have revealed to us our expanding areas of ignorance. We have become so enamored studying the "How" of the universe that we have dispensed with the "Why." It matters not the field of knowledge being investigated, man's growing accumulation of knowledge is cause for increased awe and reverence. The professor of embryology cannot avoid being a religious man if he is not content with the examination of the stages of growth of the embryo but has even the slightest appreciation of the marvellous and still mysterious meaning of life itself. Our greatest scientists these days seem so far ahead of my pedestrian mind in recognizing these plus factors. The astronomical and nuclear physicists convey a kind of revelation of God's truth in their attempts to make simple to me the understandings of an expanded universe. It looked for a time as though man's first serious scientific study of his mental and emotional life were going to make of religion truly a passing illusion. Now, with somewhat more sober judgments, we are coming to see what a recent book from a life-long psychiatrist has to say about this. This man has been quoted as saying that if one were to make a collection of the most significant discoveries in the fields of Psychology and Psychiatry and then turn over these gems of new knowledge to our greatest living poet, what would emerge from the poet's expression of these new truths would be a kind of feeble approximation to the Sermon on the Mount. Making all due allowance for exaggeration in a statement of this sort, it is indicative of the fact that the Christian teacher in any field of study can—yes must—create such awe, reverence and humility as will make the quest for truth not only an exhilarating, but also, a divine kind of experience.

2. I believe—that the Christian teacher can have a part in the creation of a true community on his campus. It is no accident that historically the Christian Church has been conceived as the Body of Christ—as a community of believers. "We are members one of another." Translated into terms applicable to a contemporary Christian college, the building of a true community can give

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the highest expression to the cooperative aspects of human-social living.

However dear this theme of community may be to the mind of the sociologist, there is nothing mystical about it. Every college represented here is a community—you have your traditions, your emblems, your songs, your customs and folkways. These are the things that go to make a community consciousness along with football and athletic teams, rivalries, assemblies, loyalties to the groupways. All we are suggesting here is that these elements that go to make up any community can be elevated to an additional dimension, namely, the spiritual dimension. When our religious assemblies of faculty and students come to represent the highest expression of our community consciousness in its quest for spiritual enlightenment, when we can create such a sense of family community belongingness that when one member suffers, all will suffer, or when one member brings credit to the group, all share in the glory—yes, this is the adding of an additional dimension to our community.

Let it not be assumed that if we were successful in creating this kind of spiritual community, all competition would cease. Life is competitive and it is not meant to eliminate competition from the campus. Perhaps the essential differences between the kind of community I would like to see my campus become, and life as it will be lived by the students after leaving college, is that the co-operative and constructive phases will be of greater significance than the competitive and destructive aspects. And certainly this would be giving expression to our Christian idealism.

3. I believe—that the Christian teacher creates by treating every student with a kind of respect bordering on reverence for him or her as a person. If this be the basic premise upon which both democracy and Christianity rest, namely, the sanctity of the individual —then it follows that respect for the individual becomes a truly creative experience.

There can be no minimizing the difficulty of implementing this belief in the kind of culture in which we live. The rescue of the individual man from the mass-man may indeed be the pivotal issue

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in the creation of the new synthesis about which we spoke earlier. Certainly an industrialized culture with its assembly-line production—its treatment of individuals as members of the mass—its elevation of the collectivity to a position in which the individual does not count—has found its way into mass education with a consequent loss of the individual.

This principle of respect for the individual student as a person is not merely an ideal. In my own teaching experience, with precious few exceptions I have found that the treatment of one's students with respect tends to ensure that respect will be given in return. One of the finest compliments I believed I ever received was from a former student who, returning as an alumnus, said that he wanted to express his appreciation of the way in which I had treated him as a student. He put it in some such form as this—"It wasn't anything you did in particular—it was my intuitive feeling that when you simply greeted me in the halls—you were treating me as a person." His manner of expressing what he felt may have been awkward—his meaning, I am sure was clear to any one of us.

4. I believe—that the Christian teacher must be a believer in the education of the whole person—holism as it is still sometimes called, rather than an exponent of the notion that the primary and only business of the college is concerned with the intellectual development of the student.

So intent were we in our history to turn out competent specialists and professional men—that it was natural for the college and university to take the position that intellectual development was their only concern. The influence of the thousands of our students who used to go to Germany for their advanced studies played a part here. Today one suspects that the vigor with which this intellectualist position is still maintained in some quarters may not be unrelated to the necessity for rationalizing the mass-education techniques about which we spoke earlier. After all, in a student body of 30,000 students, it is a bit difficult to envisage the carrying out of the principle that the total life experiences of each student in four years in relation to his social, emotional and physical development ought to be the concern of the university staff.

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And yet if religion does embrace the whole life, and if we are concerned with true respect for the person, then it follows that the Christian teacher must be an holoist. Some day I trust that it will be common practice for school administrators to insist that every person they employ shall be considered both as a competent teacher of a given subject-matter field, and also a counsellor. We simply have to stop professing that we believe that education is education of the whole person and at the same time tolerate a faculty that considers its obligations at an end when the classroom and related responsibilities have been met. Overstreet is quite right in his insistence that we have enough brilliant men in high places—that what we need and need sorely are individuals of greater maturity. While I do not believe in the divorcing of various aspects of the personality—it is true that we can graduate a student with high grades and at the same time graduate one who in his emotional and social development has made precious little progress in those four years with us.

5. Finally, I believe—and however trite, it must be said—that the Christian teacher creates more by what he is than by what he teaches. Any one of you can support the notion, I am sure, that in terms of certain abiding values by which you live—if you trace their genesis in your personality—you find that you received them by way of breathing the air of a great teacher who imparted such values to you without your being aware at the time of what was happening.

The fact that there is a kind of immortality here which will be reflected in the lives of the students we teach and in succeeding generations gives us sufficient pause and makes us want to get down on our knees. To know that we will be imitated whether we like it or not—to know that our philosophy of living will in turn become to some extent their philosophy of living—to realize that our passion for the truth will be caught by them—yes to realize that our own immaturities will hinder others from becoming mature—these are sobering thoughts and at the same time a challenge. You recall the oft-quoted words of St. Augustine—"a man's character is to be judged not by what he knows but by what he loves."

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Perhaps we would say in the 20th century this same thing a little differently—

A Christian teacher is to be judged in terms of whether he places what he knows at the service of love of the highest and best.

If he does, I have no fear for the genuine creativity of the Christian teacher.

D—THE CHRISTIAN TEACHER INTEGRATES

DR. HARLIE L. SMITH, *President, Board of Higer Education,
Disciples of Christ*

We are living in a world in which there are, among others, two mutually exclusive forces at work. One of these forces we describe by words such as: confusion, frustration, fragmentation, atomization, and disintegration. The other force is identified by: cooperation, coordination, unity, and integration.

All about us we can see the evidence of these forces. We fought a war and at its conclusion talked of "one world." We could see the evidences of cooperation and unity. We established a world order under law in the United Nations. Yet the ink on the San Francisco Charter had scarcely dried before the first crevices that foretold a split into two worlds were in evidence. Even these two worlds find it difficult to maintain separate unities.

Each half is held together by the negative forces of fear or repressive compulsion. When the two halves stand in dangerous opposition to each other, each half remains in an uneasy and strange unity. When the tension is relaxed, these two halves show signs of further fragmentation, disunity, and disintegration.

Even national unity is not achieved on a very large scale except when there is fear of a strong enemy without. Selfish groups within the nation split loyalties and effect powerful lobbies to influence legislation favorable to only a small segment of the citizenry and often times disadvantageous to the majority of the people.

We have seen these same two forces at work in religion. Some

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of us had a part recently in the Constituting Assembly of the National Council of Churches of Christ in the United States of America. Here were brought together most of the forces of Protestantism to effect a united approach to the problems of our day. Yet, almost daily dissident groups split off from these various Protestant bodies to establish new splinter sects and further increase the disunity of Protestantism.

We observe these same forces at work in the lives of individual human beings when under the tensions and anxieties of the day, the personality is split. We see it in the frustration of people living in a complex world. We see it in the patients in our mental hospitals, spiritually sick because of the inability to satisfy the desires that motivate them.

All of this and more can cause us to give credence to the dismal prophets of our day and a generation ago who predict the collapse of civilization.

These conditions have not come to pass because we desire them but rather because we have failed to lay hold of a unifying force which is positive and dynamic. We have sought this force in many places. We have hopefully turned from one thing to another only to be disappointed, confused, and frustrated further by their failure.

In our own generation, we have seen this process repeated several times. In the early days of the century, we were certain we had found the answer in the easy liberalism of the day which assured us that all was well with the world and each day would be an improvement over the day before. World War I destroyed that. There was no such thing as inevitable progress.

We began a new search and in the twenties found it in economic power. We could, at least, build life upon an assured economic order which could survive forever. I stood in the spectators gallery of the New York Stock Exchange one day in October, 1929, and saw sixteen million shares sold at a fraction of their highs and thereby destroy the foundations of millions of lives, not only in the United States but in many areas of the world. Again, confused, disillusioned, and frustrated, we started the search for something else.

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At last, we found it. Science became the magic word. Through it we could understand everything and solve every problem. Our economists were forgotten, and we turned to the new prophets in the persons of Eddington, Millikan, and Jeans.

Sadly we learned at Bikini and before that at Nagasaki and Hiroshima, that instead of saving us science had created a power that could destroy us.

In a more objective way, we have discovered that science is only a part of life. It describes, defines, and discovers, but does not evaluate. It does not and cannot take the aesthetic, moral, and religious into consideration. It can measure the intensity of light and color of the sunset but it does not measure its aesthetic quality. Science may catalogue the sex habits of the male but science cannot evaluate behavior as socially or morally desirable. The modal point on a curve does not always represent the acceptable point but science does not indicate what is acceptable.

And so, again, in disillusionment, we seek. Now, we turn to education. Education will build the perfect world. Through it we shall have common understandings and all our problems can be solved. But, a Justice of the Supreme Court can, in truth, say that the only people in the world whom we fear are educated people.

Education is a generic, non-qualitative term. It has been used to hold people in bondage as often as for liberating them. Education in itself is not the answer to our quest.

Mr. Toynbee in "The Study of History", predicted that when the superstructure of Western society had been torn away it would be found to have been a great society because it had been built upon the bedrock foundation of a great religion. Elsewhere in an essay, he says that if you would understand a culture, study its religion, for "religion is man's serious concern."

I agree with these two assertions. Whatever is really great and good in the West is the result of the ethical and spiritual religion whose name the culture bears. Also, religion is man's serious concern. It was the factor which held the culture together and gave it directing force in the early day. Historically the religion of every culture, in its beginnings, was the dynamic force around which the

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culture revolved. Religion was at the center.

Might it not well be that the cause of our difficulties today can be traced to our growth away from that central positive force and our inability or reluctance to restore Christianity to the center of life? It is my thesis that religion is the important and lasting factor of integration, and that education, if it is to be an earnest of the things which it promises, must be qualified by Christian meaning.

The critical factor in the teaching process of the learning experience is the teacher. Materials help but the outcomes of the classroom, in all their myriads of forms, are conditioned and determined by the skill and attitudes of the personality which directs the learning process. Education can result in something other than a wholesome, integrated person. Therefore, the Christian teacher by definition must be concerned with the production of the whole person, the integrated person. The Christian teacher integrates.

The Christian teacher integrates subject matter with subject matter. All of us are aware of the degree in which departmentalization has progressed in the organization of the curriculum of the traditional college. With this administrative departmentalization of the social and cultural heritage has developed a feeling of vested interest in fragments of the total heritage on the part of the specialist in the classroom, to the extent, that the accumulated experience of the race has been divided into air-tight compartments which shall be self-contained to the degree that they shall have no interrelationships one with the other. Because of his concern for the whole man, the Christian teacher must break down the crystallized walls and integrate his particular interest into the total educational experiences of the student. Otherwise the student graduates without an education but rather with merely a collection of unrelated courses represented by accumulated credits.

The Christian teacher integrates the ethical principles and the spiritual values of the Christian tradition into the very center of the learning experience of the student. He teaches not only the "how" but the "why" and "to what purpose" as well. He is concerned about the skills which are acquired but he is also and uniquely concerned about the purposes for which these skills are to be

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used. He gives the student the thrill of discovery of truth but conditioned by the knowledge that it is God's truth and not merely man's truth that has been discovered. In science for example, this may be the only difference between the Christian teacher and the secular teacher, but it is a profoundly significant difference. There is developed a compulsion that God's truth revealed to men can be used only for ends that are in harmony with God's purposes.

The Christian teacher integrates the personality of the student who shares with him in the learning experience. This is, perhaps, the most difficult requirement of the Christian teacher for it occurs, often and perhaps most frequently, without direct teaching by or direct knowledge of the teacher. By example more than by precept, the Christian teacher achieves this purpose. Appreciation of eternal values is caught as well as taught. Often they are acquired by the environment which the teacher creates by his very presence as a personality. It is here that the significance of being Christian in his teaching becomes most important. If he fails here, he will most likely fail in achieving the other two ends of his integrating responsibility. It is here that he demonstrates that he means what he has said elsewhere and in other connections.

Most of us believe that a society genuinely committed to the principles of Christianity will not be a society suffering with division, frustration, and disintegration. Christian education can be the most important single factor in effecting this inner unity and stability in culture and in individuals. The Christian teacher is the critical element in the whole process of Christian education and carries a tremendous responsibility to make the teaching of Christianity central in life for himself and for his student. Only so can a whole man and a whole society be produced.

The Christian teacher integrates.

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V

DEVOTIONAL MEDITATIONS

A.—CHRISTIAN VISION

DR. RILEY B. MONTGOMERY, *President*, The College of the Bible

We have come together this week as seekers for an answer to a challenging inquiry: "What Is A Christian College?" There is need for a clearer answer by which to formulate a more effective Christian program of education on our campuses. The devotional periods shall seek to be directive without being obstructive as we seek an answer.

Christian vision stands as an essential in determining the purpose, in planning the program and in the continuing execution of the educational task of the Christian College. Christian vision will evaluate every phase of life and every activity on the campus in the light of the contribution each makes to the over-all unified Christian objective of the College.

Professor Clarke of Earlham College stated an important truth when he said: "The true Christian College does not have a religious program. It is a religious program." This fact makes Christian vision imperative in the life and work of the Christian College. This conception of function lifts the educational procedure out of the dull level of accepting and transmitting up to the plane of stirring intensively the imagination and calling out the creative powers of thought and effort.

In our Christian scriptures there are two experiences of vision related. In Isaiah the 6th chapter the young prince after King Uzziah's death saw God in the temple. When he had a clear vision of God he saw himself and he saw others. His vision made plain his total relationships and responsibilities. He began his life on a new level of power and usefulness. The other vision experience came to a few of the followers of Jesus as told in the 17th chapter of Matthew. On a mountain top Jesus was transfigured in their presence while religious leaders of their fathers appeared. A voice spoke to them of Jesus: "This is my beloved Son . . .

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listen to him." In fear they fell on their faces only to rise to see "No one but Jesus only".

The Christian College will make every attempt to have each of its students before leaving the campus see a vision of God that will give focus to all relationships and values in life; and also a vision of Jesus as the way, the truth and the life in such a manner that throughout life the student will listen to him and see him only as the one to follow in facing all of life's problems and responsibilities.

Vision must be in the lives of teachers and administrators if it is to become an experience of the student. Christian education includes knowledge but it is more than all knowledge. It is also Christian vision.

The following poem entitled "Vision" by Thomas Curtis Clark adapted by substituting three words at a few points calls us to see our opportunity and responsibility on the Christian College campus :

The flames of God are on the campuses,
The altars of truth have been set up in the Christian Colleges,
And the sons of men have become the Children of God,
And have brought their sacrifices, honest hearts and reverent
spirits, to the altars.

The altars of truth have been set up in the Christian Colleges
And the sons of men have become the Children of God.
They stand with open faces on the campuses, before the altars of
truth;
Their faces are uncovered, for they are not ashamed of what they
have done to other Children of God.

The flames of God are on the campuses,
The altars of truth have been set up in the Christian Colleges.

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B.—CHRISTIAN MOTIVE

Motives are important. The Christian College must fulfill its mission of education under the compulsions of Christian love and trust. It will strive to make Christian love so real in all its relations that its students will be inspired and constrained to live by love.

God is love and reveals himself in love for the world. "God so loved the world." Jesus so loved that he took upon himself the form of a servant of men and gave himself to die for us. Paul declares "The love of Christ controls us." Love is always a quality of life seen in persons. Love is basic in Christian education.

The Apostle Paul says: "If I have prophetic powers, and understand all mysteries and all knowledge, (have scholarship), and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing." Great learning and great faith if directed in application by motives other than love are futile.

Love is also the motive that causes a person to persist in labors. A new translation has Paul saying "Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can out last anything. It is, in fact, the one thing that still stands when all else has fallen."

Love is a positive force which sees and encourages the good and commends efforts which reveal even small improvement. It forgives and continues indefinitely to trust the vacillating person in order thereby to bring him to trustworthiness. An unknown but wise French author said: "It is more shameful to distrust our friends than to be deceived by them." This statement should be studied prayerfully by every Christian College teacher and administrator. It is the easy unchristian way to dismiss or to become suspicious of students who we feel or know have deceived us.

The love motive leads to forgiveness and trust. It is all too easy to become self-righteous and claim more self-credit for our

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achievements than the facts warrant. If we are alert, sensitive and honest, we know we have grown and achieved largely because someone or possibly several persons loved us and believed that we could and would grow and achieve. In a large measure, we are what we may be in worthy achievement because of our response to the love for us and the abiding faith in us by others.

This love and trust in the Christian College will remove quietly but surely the inner mountains of timidity and fear in the lives of students and substitute courage and effort toward goals of human service. Guided by love the dreams of students in the Christian College campus will be of the Kingdom of God.

Again Thomas Curtis Clark in his Poem "God's Dreams" gives us our closing thoughts:

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

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C.—CHRISTIAN GROWTH

Growth can take place only in a suitable climate. The Christian College maintains a warm and friendly Christian climate of fellowship and comradeship in which Christian persons will grow. Christian growth requires more than abstract knowledge and academic truth. It requires social interplay in which knowledge and truth are lived and tested. The Christian College campus provides the home for a large Christian family which becomes a healing community. Persons are important and their growth in Christian life is the primary objective. The words of Jesus about the vine and the branches growing and working together in intimate relations reveal the essential qualities of the campus fellowship.

There is no place on the Christian College campus for any condition which breaks the family relationship or causes fear and begets insecurity. Its friendliness will create a positive spirit that will release the finest possibilities of every person in the fellowship—whether teacher, administrator or student. The practice of any form of hazing or pranks that emphasize differences is totally foreign to the climate of Christian growth. All persons are brothers one of another.

The words of E. B. White are important. He said: "Clubs, fraternities, nations—these are the beloved barriers in the way of a workable world: these will have to surrender some of their rights and some of their ribs. A 'fraternity' is the antithesis of fraternity." Exclusive groups which imply superiority of some and the inferiority of others with beloved barriers to separate are viciously un-Christian and have no place on the Christian College campus. They militate against the achievement of true brotherhood by breaking the fellowship.

In a sincere democratic and Christian fellowship the overcoming of un-Christian attitudes and prejudices based on artificial standards can and does take place.

The Christian College will operate along democratic lines in all its life. There will be the fullest possible understanding and a

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sharing of the planning for the common life of the group. Persons grow as they share in the creative tasks of planning and leading. In this way as they work closely with those of more experience and understanding, they attain new appreciations which make for acceleration in growth. Where life relations are on the basis of fellowship and comradeship on the level of brotherhood by and for all, work, play and worship blend into a natural religious experience.

Teachers and administrators on the Christian College campus must fulfill the role of Christian demonstrators. The late Dr. Lorado Taft, famed artist and sculptor, of Chicago told of an experience of his and Mrs. Taft's at their summer cottage at Lake Geneva, Wisconsin. One summer their maid was ill and they had to employ a girl living near them on the eastern shore of the lake to help about the house. Dr. and Mrs. Taft after dinner would go out on the lawn to view the sunsets across the lake. They urged the girl to join them each evening as soon as her chores were finished. One evening the sunset was extremely lovely. Dr. Taft felt a touch on his arm. The girl whispered the question: "Dr. Taft may I go get my mother and bring her to see the sunset?" He nodded his consent. The next morning he said to the girl: "You have lived here all the time, why did you have to call your mother to see a sunset?" To this she replied: "I had never seen the sunsets until you came."

D.—CHRISTIAN CHARACTER

The finest fruit and noblest achievement is Christian Character. It is in the high and righteous character of men that we find strength and hope. The Christian College must be seriously concerned to have the end result of all its efforts with students to be the attainment of Christian character. To achieve this result the College must stand the Christian Character test in all its dealings, in the content and quality of all its teachings, and in all its relationships.

"He that ruleth his own spirit is greater than he that taketh a city." Good government and high conquest become first of all a

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personal matter for every Christian. Christian character is basic in all good government. In a democratic society it hinges upon the character of the individual citizens.

Skills in doing a job, expertness in planning a program and executing it, encyclopaedic knowledge in scientific fields and in organization of community and world affairs are not sufficient for they all come to nothing if there is not character to determine the course they take.

The Apostle Paul in the fifth chapter of his Second Letter to the Corinthians makes some challenging statements which stress Christian character. "If any one is in Christ, he is a new creation". He "becomes the righteousness of God." It is not enough to be an authority on justice and righteousness. Christian character requires righteousness that is constantly lived in the presence of others. It is thus that "we are ambassadors of Christ, God making his appeal through us."

Jesus said to his first followers and he says to us "You are the light of the world" and "You are the salt of the earth." He did not say "we have light" or "we have salt" to apply or to dominate, but we are light and salt. Christian character demands that we be rather than have. The writer of John's gospel in speaking of Jesus says: "In him was life, and the life was the light of men." It was the character of his life that brought light.

Dr. Hugh Black once spoke on "Courage" and said it was the basic quality of life and character. He stressed that all other virtues or qualities remain ineffective unless the quality of courage is present in character to support their expression. Courage is not just a single act now and then. It takes courage all the time to have and live Christian character. It requires courage to hold the long view and persist in it. "The meek shall inherit the earth" because they are courageously persistent. In patience they work toward worthy ends without violence or force. It is the courage required of the educator. It likewise requires courage to be lonely because of a great vision which others will not see or share but to continue unwaveringly to hold it and give yourself to it. Yes, this is the demand of Christian character.

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The Christian College cannot escape the sacred obligations imposed by its very character to do its uttermost to grow its students to Christian character with undying courage.

E.—*CHRISTIAN CONSECRATION*

In this brief final period, we will think about the important function of the Christian College in bringing all the members of its questing community to the commitment or consecration of their lives to Christian services and to the ministry of mankind. Vision, motive, growth and character should all be consummated in consecration of one's life in the doing of God's will on earth. The great need in our world is to crown Jesus the Lord of all of life.

The consecration of life will begin with all teachers and administrators of the Christian College but it will lead to the consecration of life on the part of the students. We need to say for ourselves many of the things Jesus said of himself. This will not be sacrilege for Jesus wants us, I am sure, to be in every way possible like him. The eighteenth and nineteenth verses of the fourth chapter of Luke contain a quotation from Isaiah which he appropriated for himself. We could and should do the same for ourselves. It reads: "The Spirit of the Lord is upon us, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." If the Spirit of the Lord cannot be upon the teachers, administrators and students of a Christian College, where can it be in our day?

Jesus in his prayer recorded in the seventeenth chapter of John prays: "They are not of the world, even as I am not of the world. Consecrate them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sakes, I consecrate myself, that they also may be consecrated in truth. . . . I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them." In this prayer is revealed an

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intimacy and a concern which is as deep and vital as life. In the Christian College where teacher and student meet in a unique relationship there should be a like intimacy and concern for truth and for the love and will of God. It should result in the abandonment of selfish pursuits and the consecration of life to Christ and His Kingdom. If not, what is a Christian College for?

It is not an easy course, to be sure, but it is imperative. It is a difficult goal to achieve but it should be seriously and intelligently undertaken. Before the Second World War a young preacher, Dietrich Bonhoeffer, in Germany wrote a book entitled "The Cost of Discipleship". He was in America when Hitler started his conquest of Europe. He returned to Germany to oppose Hitler, fully aware of the possible outcome. He was soon executed. One sentence in his book lives in my memory to haunt and challenge. It is this: "When Christ calls a man, he bids him come and die." That is a brief summary of the meaning of the discipleship of Jesus. It is the same bid to every person. Jesus said that, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life."

In the sixteenth chapter of Matthew, Jesus declares that he will build his church. Then he quickly makes clear how it will be built by his going to Jerusalem to die and by citing a condition that "If any man would come after me, let him deny himself and take up his cross and follow me."

The record is clear that consecration of life is required by Jesus. It is required at the Christian College.

As we bow for a season of silent prayer and personal commitment, let us hear a prayer from St. Francis of Assisi:

"Lord, make me an instrument of Thy Peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life."

NEXT STEPS IN THE STUDY

Since the foregoing is only a progress report of a continuing process of institutional self-study, it is fitting that the final section should be a statement of next steps, rather than a conclusion.

The research committee, now increased in number, has met twice since the Berea Workshop, once in Washington and once in New York. In addition to editing the Berea report, the committee has planned a modified study guide, to be used among the remaining colleges in America that wish to engage in the study; determined upon a time and procedure for approaching those colleges; divided the United States into six areas for administration of the study program; planned a series of area meetings for the mid-winter months; discussed the possibility of holding six area workshops, each of five days duration, in the summer of 1952, and considered the possibility of holding a national workshop, for the committee chairmen of each of the six areas, during the Christmas holidays of 1952-53.

The costs of the above projects, including travel and entertainment of the college representatives, will be covered by the grant of the Lilly Endowment. Without the interest of that philanthropic organization, this widespread study project would be impossible.

The research committee repeats that while the primary and most immediate gain in the study is to the institutions that participate, it is reasonable to hope that, when the study is completed, a rather definitive statement may be made about the nature and role of the Christian college at this mid-point in the Twentieth Century.

Ten Commandments For College Presidents

BY ERNEST C. COLWELL

The "Ten Commandments for College Presidents" were proposed by Dr. Ernest C. Colwell, former president of the University of Chicago, in the keynote address at the Eighth Annual Institute of Higher Education, at Scarritt College in Nashville, Tennessee.

I.

"Thou shalt not be afraid; neither of the alumni; nor of the Board, nor of anything that is in the Heavens above or the Earth beneath or the Waters under the earth—caring neither for a quiet life nor for public praise, but only for sound learning that will destroy the vicious ignorance and prejudice which today darken the minds of our people.

II.

"Thou shalt not make unto thee a graven image of the Chairman of the Board, nor of the Governor of the State, nor shalt thou bow the knee before legislative committees who would limit or destroy that freedom of the mind without which all other freedoms are brutalized.

III.

"Thou shalt not take the name of the Lord in vain, for the Lord will not hold him guiltless that taketh his name in vain; but thou shalt include religion and morals in what is studied and in what is taught.

IV.

"Each semester shalt thou labor—thou, and thy faculty, and they student body; thou shalt not make a carnival out of the works of the mind.

V.

"Thou shalt not covet a championship football team, nor the

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largest student body, nor the largest stadium, nor to have the largest number of unused books in your library.

VI.

"Thou shalt not kill the intellectual curiosity of either student or teacher by substituting empty routines for the excitement of learning.

VII.

"Thou shalt not commit 'adultery,' but to thine own institution and its distinctive function thou shalt be true. Thou shalt not tolerate degradation—neither of the faculty nor of the course of study.

VIII.

"Thou shalt not steal thy neighbor's quarterback nor the students that should be his, nor shalt thou take from any source, money to be squandered upon an incompetent staff and wasted for the prestige of your institution.

IX.

"Thou shalt not forswear thyself—not with alumni, nor with donors, nor with the Board; but thou shalt perform thine oaths to lead the faculty in the pursuit of that truth which makes men free.

X.

"Thou shalt honor sound learning and attack shoddiness and pretension that thy name may be remembered in the company of learned men."

In Higher Education Significant Developments

BY CHARLES J. TURCK*

The most significant developments in American Higher Education, in my judgment, are those which bear upon three questions. The first question is whether we are to continue to have a two-fold system of higher education in this country—one part of the system being maintained by and controlled by the State and the other part of the system being entirely independent of state control and being maintained by church-related or private boards of trustees. The second question is whether the curriculum and activities of the American college will continue about as at present or whether there will be some major changes. And the third question is how religious, spiritual and idealistic principles can be given more effectively to American college students. The developments I shall discuss relate to these three questions, and this article will fall into these three parts.

Part I.

No one can doubt that the tasks of church-related and independent colleges in the United States have been made much more difficult by the events of the past twenty-five years. The multiplication of publicly maintained state teacher colleges and junior colleges and the vast expansion of state universities have not only multiplied the competition for students but have intensified the struggle for funds. When universities and state colleges expand their plants to meet emergencies, the plant additions are permanent, and the representatives of public higher education intend to see that they are filled with students. We are not at the end but only at the beginning of the most intense effort on the part of the state institutions to fill their expanded halls and campuses with more and more students. Likewise, as persons and corporations

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see the pattern of great gifts to public institutions and the visible tributes in honor of the benefactors that are the consequences of these gifts, they will the more readily accept the pattern, make the gifts to public rather than to private colleges, and accelerate the trend towards government-controlled educational activities rather than free and independent institutions.

The great difficulty is that no one person or group has power and influence great enough to speak against this trend. Certainly the presidents of private colleges cannot do so, as our remarks would be interpreted as selfish-minded protests of sour grapes. One would imagine perhaps that the directors of great corporations and the owners of great wealth who speak constantly about the values of free enterprise would understand what they are doing when they so frequently choose to build up the public educational institutions of the state and by inaction permit the decline of the private ones. But there is no evidence that they do so. There is little danger of a dictatorship in government until there is at least the pattern and possibility of a dictatorship in education. And that is remote in America. Adolph Hitler had no success with his political maneuvers until he had silenced the German universities, a task not too difficult in Germany where professors took little part in public life and where the state was the source of the funds. A large part of the sinister power of Huey Long in Louisiana was his complete control of the University of Louisiana through a henchman who later was sentenced to the penitentiary. The control of the public institutions of higher learning will be the first objective of any fascist or communist group that seeks power in America.

This dictatorial control of higher learning in America seems to be a far-distant fear, because the idea of fascism or communism in the United States does not seem to be even remotely possible of fulfillment. Nevertheless, I ask why will sensible Americans set up the single large university type of higher education and strengthen that type, when they must know that consolidation of the higher intellectual pursuits under one control is at least a first step towards a totalitarian society. The answer to which I

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have come with the utmost reluctance is that many Americans of great power and influence do not believe in the kind of freedom, in the kind of freely competitive society, in the kind of society where everybody has a chance to develop and to work within limits set only by his native capacities, that I believe in. Many Americans would like to have their company make all the automobiles, or manufacture all the steel, or sell all the tobacco in the land. There is no limit on their own passion for expansion. Consequently they deal on friendly terms with the university president who is the apostle of educational expansion. The idea that they would be happier and the people of the country would be happier—and safer—if there were many competing little companies, as in the days of Woodrow Wilson's New Freedom, simply does not enter their heads. Nor do they consider the fact that the intellectual climate would be freer and the danger of mass control of thought and habits would be lessened if in every state and college students were scattered in twenty small colleges rather than confined to one state institution.

One significant development that favors the small church-related college is the new movement to secure gifts for these colleges from the boards of directors of large and small corporations. For many years it was assumed that boards of directors had no authority to make charitable gifts to institutions not directly connected with the business enterprise of the corporation. A broader view of the duty of the corporation to the state and the nation is now in the ascendancy, and no dissenting stockholder would dare to make a claim against his board of directors for gifts made to the Community Chest and the Red Cross. In Minnesota and other states, a statute has been passed specifically authorizing gifts to charitable, scientific and educational institutions. The desperation of the present financial situation as regards the small colleges has led groups of college presidents in Ohio, Indiana, Michigan, and Minnesota to make plans—and in some places to carry out those plans—for the organized solicitation of funds from many corporate groups. I regard such a movement as the most important single effort that we can make, not primarily for the funds that we may

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secure in the early years, but primarily because of the opportunity that we shall have to tell the story of the small college to big business. Those men who should be our natural allies if they could be convinced that the small church-related college represents the kind of freedom that has made America great in the past and the kind of religious motivation to life that will keep America great in the future. If we by joint action can get the doors of the big corporations, and the smaller ones as well, open to hear the story of our colleges, then our fight for adequate funds to sustain our work may yet be won.

However difficult the tasks of the small college may be, I do not see the church-related college surrender the field. Not one should be closed, unless it is merely duplicating the effort of another nearby college of the same sort. That is why I do not like the attitude of secretaries of church boards of education who are always talking in terms of fewer church colleges. Before one Presbyterian college in this country is closed, every Presbyterian of great wealth in this country should be seen and the story told. And that is true of the Methodists and the Baptists and the Church of the Brethren. (And the Brethren need not avoid reaching wealthy Presbyterians and Episcopalian, too, and vice versa, for in this crusade for funds we are all partners, not rivals.) The point I make with reference to our system of church-related colleges is that the situation is so critical that we must announce that we are not giving up any more ground. We are not closing any colleges. We are not any longer going to be silent about the national menace of a one-type system of higher education. Far beyond these state-wide approaches to large corporations and beyond the denominational appeals that we regularly make, I foresee an interdenominational drive for a permanent holding company that will solicit funds, not for one church-related college but for all of them, and will distribute the funds in a statesmanlike way wherever the needs are greatest. The Liberal Arts College Movement in the 1920's began with such an end in view. It should be revived. It should be limited to church-related colleges, and because the Catholic colleges already have effective fund-raising machinery, it should

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be limited to Protestant colleges. The time for the revival of this movement is not far distant, and our needs hasten it.

Before I leave this question of the survival of the church-related college, I would like to mention another development of major importance that is against us. It is the development within the United States of the spirit of militarism. Many factors account for this phenomenon, chiefly World War II, the creation of an enormous military officers caste and the idea that is sedulously cultivated to the effect that World War III is inevitable. The result is that we are soon to have fastened upon our youth a Universal Military Training system that in my judgment will totally change the deepest responses of American young men to life and all its problems. In fact, the present Conscription Act of 1951 is officially called the Universal Military Training and Service Act of 1951. I have no doubt that it will become a permanent part of our defense organization. The military group that has such enormous influence with this administration are determined that we must have Universal Military Training. The forces of the church, of Christian educators, of labor and farm leaders, are powerless—at least they have been powerless thus far to stop them. One of the tragic facts of the situation is that some of these military leaders, like General Omar Bradley are high-minded gentlemen who are acting from the most sincere motives, while many of our civilian leaders who ought to be opposing them are controlled only by motives of reelection and of power and are disgracefully silent.

The result of a permanent universal military training program will be an interruption of the educational career of nearly all boys at the end of high school. If it were to be a one year or a two year interruption only, the situation would not be too bad, but the interruption will in many cases mean the ending of the school career before any college work at all is done. In an army training camp, the routine is different, the qualities needed for success are different, the moral standards are different, and the purposes of life are different from what they are in civilian life. I know whereof I speak, because I served as a major in the United States Army

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for sixteen months during World War II in an army training camp. Not being a pacifist, I have no objection to whatever measures of military training be needed to prepare for an emergency. I am not an objector to the Conscription Act. But I believe that a wrong is done to American youth and to America when we adopt as a permanent measure of defense the system of universal military training that began in Germany, spread throughout Europe and produced two world wars, an unfathomable ocean of human woe and misery, and the philosophy of violence and force which lies at the base of Fascism and Communism alike.

I have no encouraging factor to offset against militarism, except my faith. I cannot believe that the United State of America will long follow the leading of militaristic minds and fear-ridden politicians. While the universities with their ROTC units have a temporary advantage with many young people, the church-related colleges may find that there are other youngsters who have their own idea about what America is and is to be. They will not check their Christianity at the door of college even in the midst of war scares. It may be—and I believe it—that we Christian colleges will do best for ourselves and for the good of America if we will simply stand beneath the banner that has weathered every war and whose sentiments are established in history, "All they that take the sword shall perish by the sword." This is not the time for the church-related colleges to pull that banner down.

PART II

The second set of developments that affect our colleges concerns our curriculum. Are we going to teach the same subjects and in the same ways that our forefathers did at the turn of the century? Anybody who knows the history of the curriculum in the liberal arts colleges will know that that curriculum has been in a constant state of change, and without being a prophet one knows that it ever will be. For the basic fact in social life of institutions as in the life of the individual man is the fact of change. We may not like it but there is very little that we can do about it. Our curriculum is bound to change from age to age, because the

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social order itself is forever changing, and our curriculum must respond to it.

The adult society, it is true, has always had a great deal to say about the development of the curriculum in its schools. It is not too much to say that the curriculum is devised to give the adult society what it wants in the way of new citizens coming into its ranks. It is a fact that nearly all adult societies tend to be conservative and oppose change, but it frequently happens that the adult society does not always get what it wishes. The adults do not know what they want or they are divided into conflicting groups. Frequently a skillful educator has been able to work so adroitly with his staff and with the community that the curriculum gets to be better than the community deserves or wishes. This is in part the story of Willard Goslin in Pasadena and of H. B. Bruner in Minneapolis. When the community—or a very vocal part of each community—saw how fine an educational program was being developed, they demanded the firing of the educator, because you see many people do not want to be educated. They fear education and the power of the human mind as they fear nothing else on earth. And so with our college curriculum, it is not only changing but it may have changed so far that when certain interests awaken to what has happened, they may demand changes backwards—or else.

I would like to discuss four changes in the curriculum that have come about since I graduated from Tulane University in 1911. At that time there was no sociology in the curriculum, and I had one three-hour semester course on Wundt's Psychology. There was no vocational emphasis in the curriculum from start to finish, and there were no courses on education technically so-called. I want to discuss these four changes (1) the emergency of sociology, (2) the expansion of psychology; (3) the importance of having some vocational emphasis in our colleges, and (4) the importance of expanding our place as teacher training institutions.

First, let us take Sociology. Like Political Science and Economics, this social science has been greatly influenced by the methods of natural science. In the early years of the twentieth

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century, the biological analogy was frequently regarded as a sound principle from which we could deduce how men and social groups would react. But as Dr. Ordway Tead has recently pointed out, "The methods used by the natural sciences are inadequate when applied to the dynamic details of man's struggles with social factors." This is the reason he gives: "Insight into the true nature of man, instead of resulting from strictly rational analyses (scientific methods), will be found to be dependent upon loving sentiment and a kind of cosmic devotion." If we are going to understand man as a vital cog in the world machine, we have to understand that he is more than a machine. This is the latest word of the sociologists.

The emergence of sociology into the college curriculum at once suggests to me that in the church-related college, where we are predisposed to admit that man is more than a machine, that he is a spiritual being with a divine origin and a divine purpose, that he voluntarily chooses values between the higher and the lower, and that he is capable of maintaining life-sustaining purposes of the highest order, we have an area of study where all the advantages are with our type of institution. We are not limited to mere experimentation. We are not confined to the study of man and his groups as pieces of mechanism. We are not materialists. If we dared to do it, we could begin to teach and to publicize the idea that the society of tomorrow will be one in which man and his interrelations with groups are *fully* understood, and in which the correctives of man's limitations will be *universally* applied. But such teaching, in the mind of the ignorant people who compose senatorial committees, might appear to be a kind of communism, since anything beyond the reach of their ignorance is promptly branded as communism. So we must wait. But meanwhile, we can be assured that the development of modern sociology in its broadest terms is favorable to our kind of college, for it describes man, not as a competing animal, not as one who enjoys the strife of the jungle, but as a cooperating animal, as a lover of peace and justice and security, as one who looks out on other men, not as their potential killer, but as their brother.

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Let us now take a look at recent developments in psychology, and we shall see the same importance given to cooperation and love instead of to conflict and hates. Dr. Ashley Montagu, anthropologist of Rutgers University, in his book *On Being Human*, marshals the evidence to show that all living things, man included, demand by their very nature satisfactions in terms of cooperation and love. The infant at birth by his nature needs to receive love from his mother. If he is deprived of this love for any reason—a long stay in the hospital, desertion by the mother, early years in an institution—the consequence of this deprivation frequently is some kind of neurosis or psychosomatic disorder later in life. Dr. Montagu tells of a disease among babies known as “marasmus”, from the Greek word meaning “wasting away,” also known as infantile atrophy, from which as late as 1890 half the children in their first year of life regularly died. I quote Dr. Montagu: “When intensive studies were undertaken to track down its cause, the discovery was made that the babies in the best homes and hospitals were most often its victims, babies who were apparently receiving the best and most careful physical attention, while babies in the poorest homes with a good mother, despite the lack of hygienic physical conditions, often overcame the physical handicaps and flourished. What was wanting in the sterilized environment of the babies of the first class and was generously supplied in the babies of the second class was mother love!”

If we start with this basic fact of the psychological need of love and proceed in a scientific way to prove that man always wants to secure, not independence, for that means “lonesomeness, isolation and fear,” but dependence within a circle where he knows his needs will be met by persons whom he therefore loves, then we are prepared to reexamine the foundations on which our own society rests. We are prepared to meet the mockery of those who say that only weaklings strive for social security by the scientific fact that every normal person by his nature strives for security. We are prepared to question, at least mildly, the wisdom of a fiercely competitive order that blocks the deep and abiding social feeling of the individual. We may even dare to point out the con-

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clusion to which Dr. Montagu comes, that what is wrong with our Western world is the conditioning process to which we expose our infants and children. The child is constantly trained to think of himself, of what is expected of him, and of what he may expect of others. The emphasis is always on the individual person, and each person is incited to compete with others in the interest of himself. It is this conditioning process "which has made us in the Western world, the partitive, disordered, hostile, egocentric creatures we have become. We are out of line with our evolutionary destiny, which is integration and cooperation, not disintegration and disoperation. On the personal, the community, the national and international plane, the effects are the same, namely, disease, disorder and separate (or competitive) operations." Against this conditioning process and this basic condition of our society, modern psychology teaches in terms of cooperation and of love.

These developments in sociology and psychology serve to illustrate basic changes in the content of our curriculum and in the content of particular sciences. It is obvious from my illustrations that I think the general field of the social sciences is the one most important area to be explored in our church-related colleges. The humanities have always emphasized values, and the natural sciences have usually ignored them, except the central value of truth. But within the wide range of the social sciences there seems to be an increasing willingness to admit that in this area the teacher cannot be indifferent to the possible values or causes which the student may reject or espouse. I am not advocating that in any field of learning the teacher should become an advocate rather than a teacher, but I am insisting that with all the facts known, with all the theories explored, and with full explanation of any possible bias, a careful teacher may properly indicate that social science has reached some conclusions in entire harmony and agreement with the principles of life announced and exemplified by Jesus Christ, "Love is the fulfilment of the law; love the brethren; love even your enemies."

Because I believe so strongly in the future of the church-re-

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lated college and in its fitness to teach the great disciplines of all knowledge especially in a time when moral values seem to be winning the tacit support of the greatest scientific minds, I would like to make two additional suggestions growing out of recent developments in vocational training and in the training of teachers. Dr. Nicholas Murray Butler of Columbia University for more than forty years of his presidency was a relentless foe of any form of vocational instruction. He said in 1937, "The good old-fashioned education which I myself had in the public schools of Paterson and in the old Columbia College is no longer possible. I do not think that which has taken its place is half so good." President A. Lawrence Lowell of Harvard University and President James R. Angell of Yale University were equally outspoken on the point that the aim of the American college should be cultural and not vocational. Dr. Norman Foerster put this case for humanism and culture as the exclusive aims of the college in this way: "The vocation of being a gentleman, even a merely ornamental gentleman, may be more valuable to society than many another occupation."

Yet in spite of these powerful voices, the tendency towards some vocational emphasis has proved irresistible. And well it might be, because the division that the great educators of my youth drew between culture and a profitable career was a false division, and the tribute that Dr. Foerster paid to the ornamental gentleman was a tribute that expressed the aristocratic spirit that perished in and after the war that was to have made the world safe for democracy. The fact is that the liberal arts colleges have always been vocationally centered. The earliest colleges maintained a curriculum that trained ministers and lawyers for their vocations. A little later, with the introduction of courses in natural science, the training of doctors and research scientists became acceptable ends. Still later, with the increased emphasis given to the social sciences, especially economics, the drift towards the training of business administrators could not possibly be resisted. In my judgment, this trend ought not to be resisted in the case of any occupation or calling in which there is needed a strong intellectual discipline as the foundation for success. Not every college can

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train for all occupations, but within limits of its strength, it may well insist that in every department it maintains there shall be a vocational outlet for its graduates. One point of weakness in the church-related colleges is the stubbornness with which they have clung to the ancient notion that practical business occupations are for some reason less worthy, less intellectual, less respectable than the so-called learned professions. It will be our strength if we learn how to train under Christian auspices men and women who will go from our colleges into every significant and worthy occupation.

The fourth development of the curriculum is the introduction of a sufficient number of technically described educational courses as to entitle our graduates to teach in the public schools (both secondary and elementary) of our nation. At this point, I think the experience of Macalester College would be instructive. Like all the liberal arts colleges, we found it increasingly difficult to give a satisfactory course in the liberal arts and sciences and still fulfil the mounting demands of the educational authorities. I mean the authorities that determined how many technical education credits should be required of a high school teacher. We therefore determined to offer a fifth year leading to the M. Ed. degree, in which approximately half the credits would be in subject matter fields and half would be in technical education. It is still possible to get the required number of education credits within the four undergraduate years, but where possible we prefer the students to plan for the five year sequence. I am happy to report that the North Central Association of Colleges fully approved our plan after its first year of operation, and furthermore, that the American Association of Colleges for Teacher Education not only approved our work, but received us into full membership.

May I digress to say that I think it is a blunder to draw lines of division between the liberal arts colleges and the AACTE. This association has great power, and I am convinced that it has sound and worthy objectives. We who belong to the liberal arts tradition have much to contribute to the philosophy and practice of those who are expertly and completely concerned with the training of

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teachers. We can contribute much more when we are inside the Association as a friendly member than when we stand outside as a carping critic. Nor should we conceal from ourselves the fact that the teacher training institutions, as they become in fact as well as in name liberal arts colleges, will have valuable lessons to give to us. We are all partners. The church-related college of liberal arts must not be driven out of the field of teacher training, for one-third of our graduates find their employment in the public high schools and they bring to the schools the humanistic love of learning and the broadly cultural outlook on life which we believe is characteristic of our schools. At the same time, the teacher training institutions should not be thwarted as they move towards the same emphasis on learning and culture. The cause is always more important than the institution. The objective pursuit of truth, the love of learning for its own sake and the determination to train citizens fit for life in a modern democracy—these objectives constitute the essence of the cause which liberal arts colleges and teacher training colleges will always serve. Let us welcome the development that brings us ever closer together.

PART III

The third and final development that I shall discuss is the new interest in the question how religious, spiritual and idealistic principles can be more effectively presented to American college students. The need for such a presentation is obvious. The revelation of large-scale violation of the honor code at West Point, while the most glaring, is certainly not the only case of recent years when students have cheated on examination. The great majority of students do not cheat, but there are a few who cheat maliciously and a larger number who cheat to outwit a professor, to get even with some fancied wrong or to avoid the consequences of procrastination or laziness. There is no defense to cheating, but we know the peculiar twists of thought by which some students try to defend it. When cheating and dishonor reach the point of accepting bribes and other benefits, then the moral obliquity becomes the greater. The basketball scandals on the college level are an in-

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dictment, not only of the players involved, but of the conditions that tolerate gambling on many levels and frown on it only when it invades forbidden precincts. There is no defense to gambling, but again we know the twists of thought by which gambling is justified when dedicated to charitable uses, as when parimutuel gambling is taxed in Kentucky with a part of the tax going for educational and charitable purposes, or when in almost every state bingo is played to build a church.

The point I make is that church-related colleges and the churches should be quick to seize upon the advantage that the present furore about West Point cheating and basketball gambling gives to them. We are against cheating and we are against gambling. We do not say this as hypocrites, and we are passing judgment on others, but we are simply against that way of life. All the old arguments can be hurled against us, "Pious frauds," "kill-joys," "hypocrites," "perfectionists." It does not matter. The kind of society we want our world to be, and we begin with our campus, is a society where the cheating and the gambling are forever ended, because men and women have higher concerns and more exalted interests. Our condemnation does not run against a few persons who are caught. It runs against the kind of society that tolerates cheating in high places, that legislates in response to lobbyists and sometimes even to bribers, that pays as much attention to persons like Senator Pat McCarran of Nevada and to Senator Kenneth S. Wherry of Nebraska and Senator Joseph McCarthy of Wisconsin as it does to truly great Senators like Morse of Oregon and Lehman of New York and Humphrey of Minnesota. What can a moral man say about a Senator of the United States who recklessly smears the good name of living and dead servants of the Republic with no regard for truth, no regard for the presumption of innocence, but with the most careful regard to the fact that he makes all his charges on the Senate floor where he is protected against any suits by his victims? I shall not believe that the American Senate, for example, is interested in the least in morality and decency until the Senators expel Joseph McCarthy from their midst.

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What I am driving at is that the press and radio comments on incidental acts of cheating and venality and bribery miss the point. The whole system is rotten. We train our young people with great care in our homes and in our home churches and in our public and private schools, and likewise in our colleges, and then we send them out into the adult world where practically every moral principle they have learned in church and home and school is dishonored and ridiculed. The Christian ethic as I understand it means justice for all, mercy towards all, the spirit of brotherhood in society and democracy in government, and unselfishness and love in all the activities of life. Yet in every city and county in our land, injustice is regularly done against minority groups, mercy asked for on behalf of a mistaken blunderer is regarded as weakness, the spirit of the society is aristocracy and the spirit of government is exploitation. Greed and cruelty and hate are in the seat of authority, economic and political, and few deny their power or resist their advances. If we are going to introduce religious, spiritual and idealistic principles more effectively into our colleges, we must seek to introduce them into our society, and by the conflict that we engender there, we shall provide the illustrations of what justice is and mercy and brotherhood and love.

In that remarkable article that Barbara Ward wrote in the *Atlantic* for July, 1951, called "The Silent Revolution," she said, "The difference between the Western and the Soviet ways of life lies chiefly . . . in their fundamentally divergent views of man. For the Soviet, man is the pawn of economic forces. For the West, he is free and responsible." But then, as Miss West points out, because man is free, he sometimes lapses back into a world of determinism, a world of blind interest, blind hatred and blind instinct. "Man is not necessarily economically determined. But he can by self-interest, by narrow class-conditioning, by undeviating nationalism, make himself so." And at that point, and I am afraid the point is NOW, the free man of the West becomes the victim of this determinism and surrenders the duty to be just and merciful and right as completely as the Communist. And then Miss

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Ward closes the article with one of the most searching paragraphs I have every read:

"The great French philosopher Montesquieu declared virtue to be the sustaining element of republic regimes, and George Washington once reminded the people of America that 'morality is a necessary spring of popular government'. By choosing freedom, the Western peoples are committed to the harder way; and one may sometimes question whether—in the educational systems, in the universities, in the organizations for youth, in fact, in all the great institutions that mold the national life—the faith, the steadfastness, and the plain unvarnished virtue needed to sustain the West in a new effort to achieve a free society receive the emphasis that should be theirs."

"The faith, the steadfastness, and the plain unvarnished *virtue*"—that is what we must present, that is what we must represent, to YOUTH. And we must represent these values, not within the cloistered halls of the campus, but out where the real estate lobby denies low rent housing to Negroes, out where the poor man goes to jail and the rich man pays a fine, out where too much effort is given to social display and not enough to personal kindness and helpfulness, out where the government is assailed by every lobby except the people's lobby and where every interest must be protected and asserted except the basic popular interest in *peace*. I am not primarily interested in the technical discussions of how a teacher or a college administrator should proceed to teach the Bible or the great philosophers or the great doctrines of the church. My concern is that whatever religious, spiritual or idealistic principle is being presented, it must be tied into the year 1951, to the place where the students are, to the campus, and the country and the nation where they are to be; in other words, wherever in the adult world the fighting is the hardest and the risks are the hardest to take.

Many teachers do not believe in this method. I think a vast majority of college trustees do not believe in it. But at this time,

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when the attention of our society is focused on the elemental moralities, on honesty, on the virtues of working hard and meeting responsibilities, on the need of Christian character in public and private life, we are challenged as never before to give reality and timeliness and the spirit of *crusade* to our classroom instruction. It will mean the collapse of the American way of life, if in this period of danger and partial disintegration, the Christian colleges should fail to stop the decay and overcome the danger by an unrelenting and uncompromising proclamation and practice of the Gospel of Jesus Christ our Lord. The developments of the last few years indicate a growing awareness on the part of the public that character counts, that it counts supremely, and that it grows out of religious and spiritual convictions. We must seize upon this awareness and illuminate the present darkness.

In Browning's magnificent poem, "Saul," the shepherd lad David, like any teacher, found at last that he had learned more than he originally sought to convey. It was God who gave and he who received. In all his weakness, for he knew that the mere atoms despised him, David did not despair.

"Why is it I dare
Think but lightly of such impuissance. What stops my despair?
This: 'tis not what man *does* that exalts him, but what man
would do."

That is why we continue to be teachers, is it not? That is the lesson that the teacher must convey to his student, what man *would* do. But as David finds that God's love is almighty, and almighty His power of being beloved, he takes the next step that every Christian teacher must take; he finds what we must find.

"Tis the weakness in strength that I cry for. My flesh, that I seek
In the Godhead! I seek and I find it! O Saul, it shall be
A Face like my face that receives thee; a Man like to me.
Thou shalt love and be loved by forever; a Hand like this
hand

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Shall throw open the gates of new life to thee! See the Christ stand."

In no irreverent spirit, but as David to Saul, as teacher to student, may we greet every fellow teacher who sees in *teaching* his *Christian* vocation and in this hour his supreme opportunity, with one message, one proclamation: See the Christ stand.

CHOICES FOR FRESHMEN

In some colleges there are no "freshman electives"—but there are always decisions, choices, weighing of values. Here's such a list of freshman electives:

(1) Shall I be *Christian*, without pulling any punches or dodging any issues that may be involved?

(2) Shall I *join a fraternity*, or any group in which I find false democracy and delusive purposes?

(3) Shall I *really study*, unashamed among playboys and playgirls that I "really like the stuff" of classroom thinking, term papers, etc.?

(4) Shall I *drink*, a casual beer, a tiny cocktail, a bottomless highball, a "snort" at homecoming game—or get along coolly without any of that?

(5) Shall I *work in a Christian group*, or cross off such as (presumably) stuffy and prudish—without seeing whether they're straight and real?

This magazine hasn't any "platform" for frosh, but it humbly and insistently hopes they'll all elect that first choice—(1) above—and let that mean all it may for them.—*The Intercollegian*.

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